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J O U R N A L  
OF THE  
ASIATIC SOCIETY OF BENGAL.



VOL. LVIII.

PART I. (HISTORY, ANTIQUITIES, &c.)

(Nos. I to III.—1889 : with 10 plates; also a Supplement with 2 plates.)

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THE HONORARY PHILOLOGICAL SECRETARY,

“It will flourish, if naturalists, chemists, antiquaries, philologists, and men of science, in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish, if such communications shall be long intermitted ; and it will die away, if they shall entirely cease.”     SIR WM. JONES.

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JOURNAL  
OF THE  
ASIATIC SOCIETY OF BENGAL.

Part I.—HISTORY, LITERATURE, &c.

No. I.—1889.

*Coinsof the Muhammadan Kings of Gujarát.—By E. E. OLIVER, Esq.*

(With 3 Plates.)

Looking over a large number of coins belonging to Mr. Furdoonjee, an enthusiastic numismatist of Bombay—in which Presidency he had exceptional opportunities for collecting the coins of the old Muhammadan dynasty of Gujarát—I find a good number that do not appear in the British Museum Catalogue, nor in the list given by Thomas, and that, so far as I am aware, have not yet been described. Supplemented with some from my own cabinet, I have filled two or three plates, which may be interesting in continuation of those described by Mr. Poole from the National Collection.

It is unnecessary to attempt any sketch of the dynasty, that for over a century and a half, ruled the destinies of Gujarát. One of the principal of those Muhammadan States that sprung from the ruins of Muhammad ibn Tughlaq's declining empire; and maintained more or less of splendour and of power, till they were once again reduced to provinces of Dehlí by Akbar. A useful general outline of the leading events is given in Mr. Stanley Lane Poole's introduction to the volume in the British Museum series above referred to, treating of the minor Muhammadan States; and the late Sir Edward Clive Bayley in his volume on the history of Gujarát, has brought together the more inter-

2 E. E. Oliver—*Coins of the Muhammadan Kings of Gujarát.* [No. 1,  
containing particulars as told by the native historians in the *Mirát-i-Aḥmadí*  
and the *Mirdá-i-Sikandarí*.]

In both, however, there is a little blank between the assassination of Maḥmúd III., and the final incorporation of the State into the Mughal Empire. This is a period regarding which most historians are silent; probably for the very excellent reasons, that there are no very accurate materials, and the accounts of native writers are somewhat conflicting, while it is perfectly accurate and more easy to sum up the whole, as being “thirty years of anarchy.”

Briefly, the outline of those thirty years of anarchy is somewhat as follows: Maḥmúd III. was murdered by a slave named Burhán in Maḥmúdábád, on the 12th Rabí'u-l-awwal, 961 H. (the eve of the 13th according to the *Mirát-i-Sikandarí*), which slave in addition entrapped and killed some twelve of the chief Gujarát nobles. Among those sagacious enough not to fall into Burhán's trap was one I'timád Khán. Originally a Hindú servant, this I'timád, whose name may be taken to signify “trusted,” had risen under Maḥmúd to a most confidential position. His master even allowed him to enter the harem, and had put him in charge of the women. He had been made an Amír, and is spoken of as “prime minister.” The morning after the murder, I'timád collected a few followers, killed Burhán, managed to pacify the city and restore order. It was to him that the court of Maḥmúdábád instinctively looked, to act as regent and to set about finding a successor to the throne. There seems little doubt, however, that whoever might be the nominal successor, I'timád determined to retain the substance of power in his own hands; and for the whole thirty years he was really the “king-maker” in the back-ground.

The accounts as to the actual arrangements made by him vary somewhat. According to the *Aín-i-Akbarí*, he raised Razíu-l-Mulk, “a son of Sultán Alīmad, the founder of Alīmadábád,” to the throne. But Sultán Alīmad the first died in 846 H., 115 years before; and Razí is spoken of as “very young!” The more probable version is given in the *Mirát-i-Sikandarí*, the author of which, Sikandarí ibn Muḥammad, was born in 961 H.; and relates that the nobles having concerted together, asked I'timád Khán, who was acquainted with the Sultán's domestic affairs, whether the Sultán had left any son, or if any of the Sultán's wives were expecting a child: if so, they would wait till the child's birth before deciding on any arrangements regarding the kingdom. I'timád said no; the Sultán had not left any son, nor were any of his wives expecting a child. As he was well acquainted with the Sultán's affairs, and denied the possibility of any direct heir, they then asked him if there was any relative of the late Sultán who was fit to

succeed to the throne, whom they might select. I'timád Khán replied that there was a relative of the Sultán at Ahmádábád, whose name was Ahmád Khán; they might send for him. Accordingly they sent Amír Raží-l-mulk to fetch the boy. When Raží came to Ahmád Khán's house, the boy was standing at a grain-dealer's shop close by his own door, and was bringing away in the skirt of his dress some grain which he had bought for his pigeons. Raží-l-mulk recognised him, got out of the cart, carried him off, and placing him in it, turned it round, and drove off, with very fast horses, to Mahmúdábád. The Khán's nurse wept, and made a disturbance, saying: "What is this? Where are you going to take him?" Raží-l-Mulk called out: "I am going to take him to a place where all the world will to-morrow crowd round his house, and where he will not find one friend."

The Amír's prophecy proved true. The boy king's career was a short and a sad one. He was placed on the throne on the 15th Rabí'u-l-awwal 961 H. as Ahmád II.; the affairs of state meanwhile remaining entirely in I'timád's hands. On the coins he calls himself "Quṭbu-d-dín, the son of Mahmúd," titles also adopted by the succeeding puppet. Five years later Ahmád is described as flying from his capital for refuge with one of his courtiers, but as brought back defeated. On another occasion he tried other means to get rid of his powerful minister, when the latter, beginning to feel insecure, decided to get rid of the king. One account says I'timád killed him, another that Ahmád was found murdered outside the Palace walls on the 5th Sha'bán 968 H.

Having got rid of Ahmád, I'timád now raised a child named Nathú to the throne, "who did not belong to the line of kings," but who he swore was a son of Mahmúd's. The mother, when pregnant, had been handed over to him to make her miscarry, but, the child being five months old, he had not carried out the order. The nobles had to swallow this new variety of the story, and Nathú was placed on the throne as Muzaffar III.

It was the old story of a nominal king under a powerful minister, who was the real head of the Government, and who, though several of the Amírs had secured portions of the country and declined to recognise his authority, had become practically independent. In the account of the divisions and revenues of Gujárát, given in the *Mirát-i-Ahmádi*, I'timád's establishment and income is shown in 979 H. as ~~all~~ but equal to the nominal kings; he having 9,000 horse and 30 *krors* of "tankchahs," against Muzaffar's 10,000 horse and 33 *krors* of *tankchahs*; the remainder of a total of 30,000 horse and 90 *krors* of *tankchahs*, being divided amongst some half dozen nobles. The result was incessant feuds. In 980 Akbar was invited by I'timád to occupy Gujárát, and

4 E. E. Oliver—*Coins of the Muhammadan Kings of Gujarát.* [No. 1,

took possession of the capital on the 14th Rajab of that year. From then both the minister and king figure frequently in the accounts of campaigns under both Akbar and his generals. I'timád and other Gujarát nobles proclaimed Akbar's accession from the pulpits of the mosques, and struck coin in his name, for which loyalty Baroda, Cham-pánír, and Súrat, were given to the former as *tuyá*, but subsequently he fell into disgrace and was made a prisoner. In 982 H. he had been released and was in charge of the imperial jewels. Two years after he went to Makkah, and on his return obtained Patan as a *jágir*. In 990 H. he was put in charge of Gujarat as governor, in succession to Shihábud-dín, but the latter's forces rebelled, and went over to Muẓaffar, who in I'timád's absence took Ahmadábád, and set up as ruler again in 991 H. Shortly after I'timád went to Patan, where he died in 995 H.

Muẓaffar abdicated in favour of Akbar in 980 H., when he was in the first instance sent to Agra, but subsequently remanded to close confinement. Some nine years after he escaped, and returning to Gujarat, collected a respectable force, defeated and slew Akbar's general Qutbu-d-dín Khán, and reascended the throne 991 H. (1583 A. D.). Akbar then deputed Mírzá Khán Khánán, the son of Bairám, to retake Gujarat. Muẓaffar was defeated the same year in a couple of pitched battles, and fled to Júnágarh in Kattyár. There he was pursued by another of Akbar's generals Mírzá Khán-i-'A'zam, who hunted him down and captured him in Kachh in 999 II. No sooner was Muẓaffar handed over to the Mírzá than he asked permission to retire for a minute, and took the opportunity to cut his throat with a razor. With him terminated the dynasty of the Muhammadan kings of Gujarat, the kingdom then becoming a province of Dehlí. The coin No. XXXI is especially interesting as having been struck during the year in which, for a brief period, Muẓaffar managed to re-establish himself in Gujarát.

In the British Museum Catalogue there is a coin of 963, ascribed to Muḥammad, a pretender, and No. XXVIII of the series now published would seem to have somewhat similar titles and dates and also claim to be struck by a son of Maḥmúd, *viz.* on the Rev. *Quṣbu-d-dín Muḥammad Sháh, (bin) as-Sultán x 63*, and on the Obv. *Násiru-d-dunyá-wa-d-dín Abu-l-Fatḥ Maḥmúd Sháh*. On the other hand it is very similar in character to No. IX of Maḥmúd Sháh I., the son of Muḥammad, and the reading might be reversed, x being 8 instead of 9, but Muḥammad I. called himself *Ghyásu-d-dín* and not *Quṣbu-d-dín*. I have not been able to trace any historical reference to the so-called "Pretender."

In order to facilitate comparison of dates, descent, or contemporary rulers, I add a genealogical tree of the Gujarát kings, and a table shewing the contemporary rulers in Málwá, Jaunpur, Kandaish, the Dekkan

1889.] E. E. Oliver—*Coins of the Muhammadan Kings of Gujarát.* 5

and Dehlí, taken from Pool's very handy graphic scheme of the Muhammadan dynasties of India.

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(See Plates I—III.)

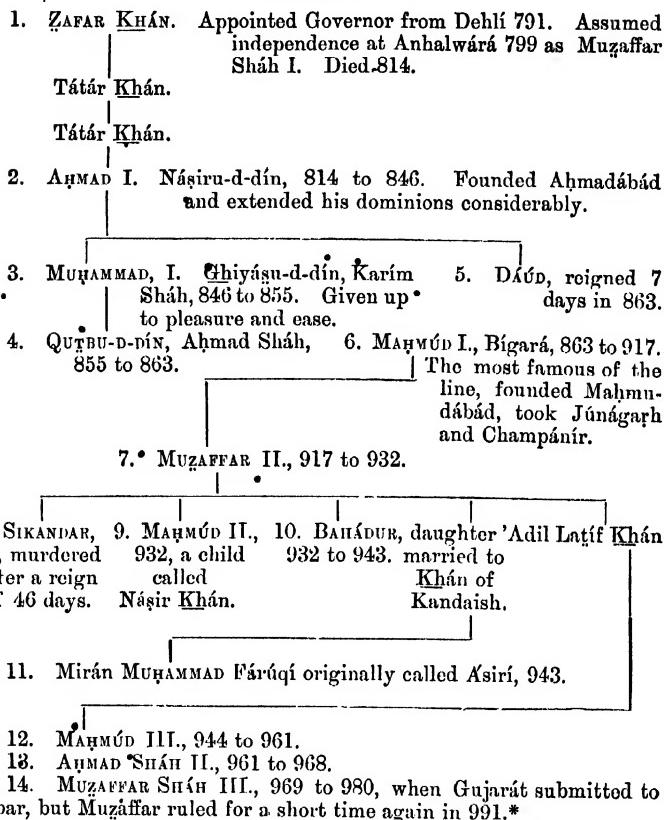
Of Ahmád Sháh I. I noticed in Mr. Furdoonjee's collection similar coins to the British Museum No. 408, but with the mint Ahmádábád for the years 832, 6, 842, 3\*, and similar to No. 411 also with mint Ahmádábád, years 830-1-7. Of Ghíyásu-d-dín Muhammád Karím Sháh the Museum list gives no dated specimens. Thomas records 849, 850 and (?) 856. The three now figured read 852, 3 and 5, the last named having the same inscription as in Thomas. The Museum catalogues no silver representative of Maḥmúd Sháh Bágára; the famous Sultán of the moustachios. Thomas refers to three, of 891, 903 and 911. Neither give any mints: in fact, with one doubtful exception, none of the Gujarát series in the Museum catalogue are minted. In the list now given are silver coins of 864-7 (8)70, 909; Ahmádábád, 900, 903, and 911. In some cases the date is in words. The Museum list has two gold coins of Muẓaffar Sháh II. Thomas's copper coins are dated 922-3-4 and 8. The one now figured is dated 929. Two others have no name but may perhaps be put down to him (?), Ahmadnagar (9)17 and 922.

The inscription on No. XVIII of Bahádur Sháh appears to agree with No. 427 of the Museum, but I note the years 938 and 939. Maḥmúd Sháh III. bin Laqí is unrepresented in the Museum catalogue. Thomas gives the years 946, 7 and 9. Among these now figured are the years 945, 7 and 900. The supposititious king Ahmád II. is represented in the Museum catalogue by one copper coin; Thomas gives the dates 961—8. In the present list are the dates 961, in silver, x x 2, 963 and 8. Muẓaffar Sháh III. in the Museum and in Thomas is represented by the dates 969, 971-7-8-9 and 930. The present list adds 991.

It is also worth while adding that among Mr. Furdoonjee's dated Bahmaní coins, I notice, Ahmád Sháh I. like the Museum No. 454, the years, 836 and 828. Like the Museum No. 461, the years 843-5-6, 850-2-6. Like No. 467, the years 839, 842-3 and 850. Muhammád Sháh II. like No. 474, the years 863, 877 and 875, and a fine silver coin of (?) Ahsanábád of x 77 figured in the present list as No. XXXIV. A coin of his, figured as No. XXXV, also appears a novelty.

\* The above dates are all A. H.

6 E. E. Oliver—*Coins of the Muhammadan Kings of Gujarát.* [No. 1,  
*Genealogical tree of the Muhammadán Dynasties of Gujarát.*



*Contemporary Rulers in*

A. H.	Gujarát.	Málwá.	Jaunpur.	Kandaish.	Dekkan.	Dohli.
795	“....	....	....	....	....	Mahmúd II.
796	• ....	....	Khwájah i Jahán.	....	....	....
797	....	....	....	....	....	Naşrat.
799	Mużaffar I.	....	....	....	Ghiyásu-d dín.	....

\* The above dates are all A. H.

A. H.	Gujarát.	Málwa.	Jauapur.	Kandaish.	Dekkan.	Dohlí.
799	....	....	....	....	Shamsu-d-dín.	....
800	....	....	• ....	....	Táju-d-dín Fíruz.	....
802	....	....	Mubárik. Ibráhím.	Násir.	....	Mahmúd II.
803	....	....	Diláwar Hushang.	....	....	....
804	....	....	....	....	....	....
808	....	....	....	....	....	....
814	Aḥmad I.	....	....	....	....	Danlöt Khán Lodí.
815	....	....	....	....	....	Khizr Khán, Mubárik II.
817	....	....	....	....	....	....
824	....	....	....	....	....	....
825	....	....	....	....	Aḥmad I.	....
837	....	....	....	....	....	Muhammad IV.
838	....	Muhammad. Mahmúd I.	....	....	Aḥmad II.	....
839	....	....	....	....	....	....
841	....	....	....	'Adil.	....	....
844	....	....	Mahmúd.	....	....	....
845	....	....	....	Mubárik I.	....	....
846	Mīd. Karim.	....	....	....	....	'Alīm.
847	....	....	....	....	....	Bahol Lodi.
855	Quṭbu-d-dín.	....	....	Muham- mad.	Ghaní.	....
861	....	....	....	....	....	....
862	....	....	....	....	Humáyún.	....
863	Dádī. Mahmúd I.	....	....	Husain.	....	....
863	....	....	....	....	....	....
865	....	....	....	....	Nizám.	....
867	....	....	....	....	Muhammad II.	....
880	....	Ghiyás Sháh.	....	....	....	....
881	....	....	Becomes part of Dohlí.	....	....	....
887	....	....	....	....	....	....
894	....	....	....	....	Mahmúd II. Becomes split up into small provinces.	Sikandar II.
906	....	Násir Sháh.	....	....	....	....
909	....	....	....	Dádī.	....	....
916	....	Malhmúd II.	....	A'zam Hu- máyún.	....	....
917	Muzaffar II.	....	....	....	....	Ibráhím II.
923	• ....	....	....	....	....	....
926	....	....	....	Muham- mad I.	....	....
930	....	....	....	....	....	Bábar.
932	Sikandar.	....	....	....	....	....
932	Mahmúd II.	....	....	....	....	....
932	Bahádur.	....	....	....	....	....
937	....	....	Becomes part of Gujarát.	....	....	....
938	....	....	....	....	....	Humáyún.
942	....	....	....	Mubárik II.	....	....

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A. H.	Gujarat.	Málwa.	Jaunpur.	Kandaish	Dekkan.	Dehlí.
943	Muhammad Fáridí.			....		....
944	Mahmud III.			....		....
946	....			....		Sher Sháh.
952	....			....		Islam Sháh.
960	....			....		'Adil Sháh.
961	Aḥmad II.			....		Ibráhím Súr.
962	....			....		Humáyún.
963	....			....		Akbar.
969	Muqaffar III.					....
974	....	.		Muham-mad II. ....		....
980	Becomes a province of Dehlí.	.	.			....

Ghiāṣu-d-dín Muḥammad Karím Sháh.

I. AE ·65 64 grains. No mint. 855 H.

غیاث الدین شاہ سلطان میں ...  
Compare Thomas, page 353.

II. AE ·70 140 grains. 8(5) 2 H.  
... سلطان الاعظیم شاہ میں ...  
... ابوالحمد محمد شاہ سلطان ...  
... والدین ...  
A [5] 2

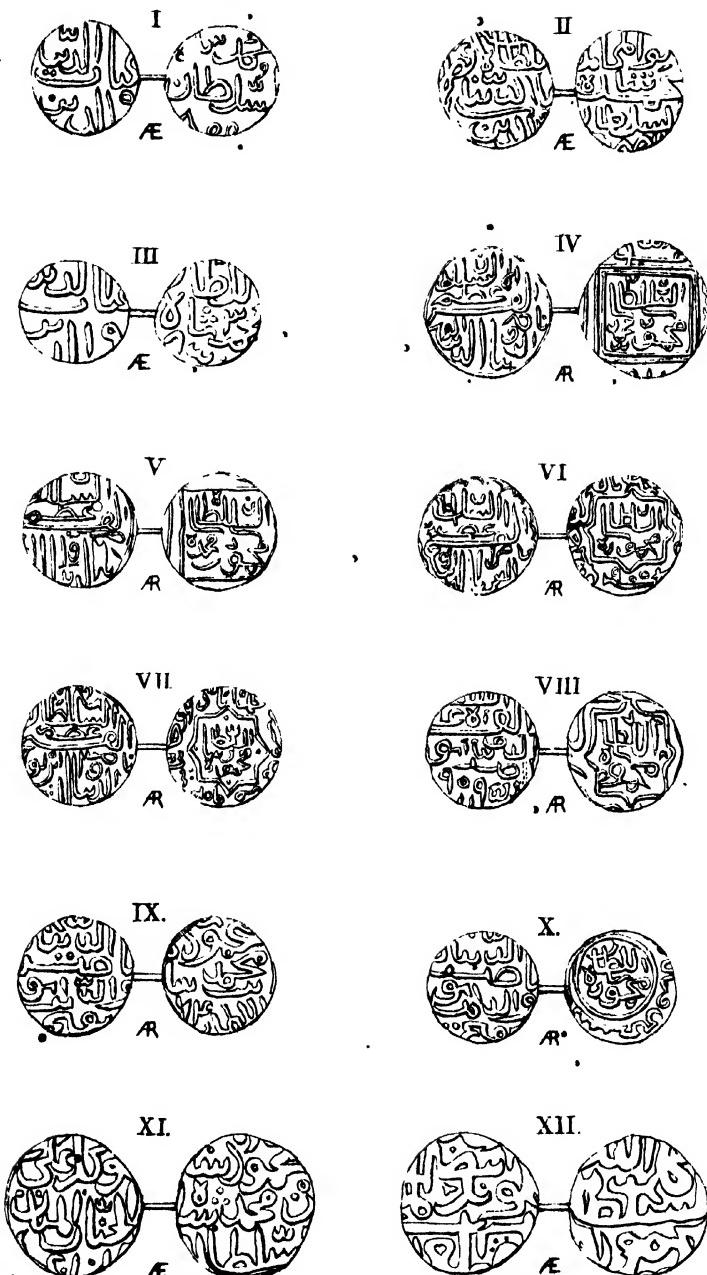
III. AE ·65 72 grains. 853 H.  
غیاث الدین شاہ سلطان میں ...  
والدین ...

Mahmud Sháh I.

IV. AR ·80 165 grains: (?) Aḥmadábád. 911 H.  
سلطان شاہ محمد بن محمد ...  
السلطان الاعظیم ابروالفتح ...  
... ناصر الدین والدین ...  
In square margin ... ذید عمر ...  
..... 911 ...

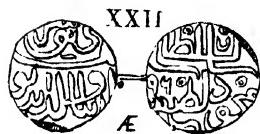
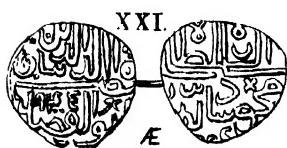
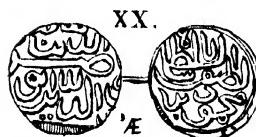
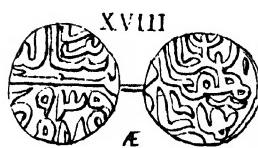
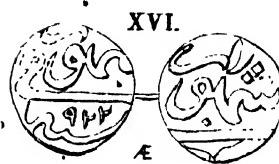
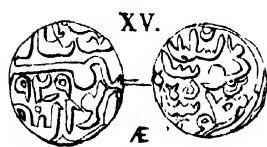
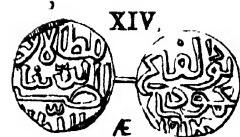
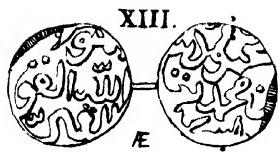
V. AR ·65 88 grains.  
The same as No. IV, but without margin.

VI. AR ·70 87 grains. Aḥmadábád. 900 H.  
Obv. same as No. IV. In lozenge شاہ محمد سلطان ...  
... صنوب حمد بیان ...  
... عروج نبانه سندھ ۹۰۰ ...



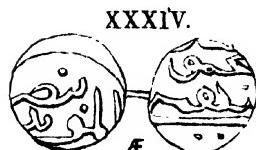
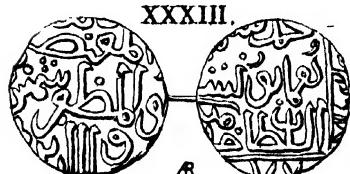
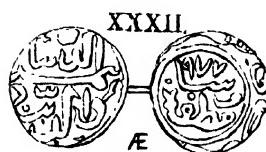
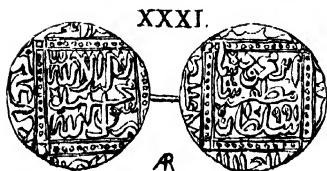
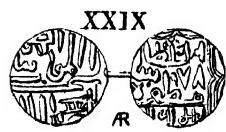
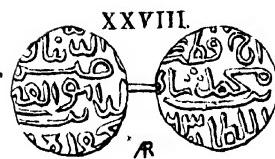
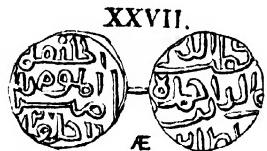
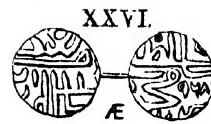
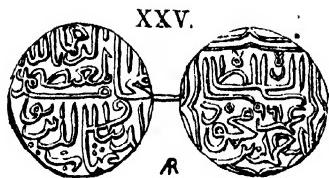
COINS OF THE MUHAMMADAN KINGS OF GUZARÁT.





COINS OF THE MUHAMMADAN KINGS OF GUZARÁT.







VII.	$\text{AR} \cdot 70$ 85 grains.	Ahmadábád.	903 H.
	Obv. same as No. IV.	In lozenge margin	السلطان    محمود شاه [مر .. من] ضرب حمد اباد [عروجيانه] ٩٠٣
VIII.	$\text{AR} \cdot 70$ 88 grains.		909 H.
	Obv. as No. IV, with 909 H.	Rev., variety of No. IV.	
Ditto.	$\text{AR} \cdot 50$ 42 grains.	No date or mint	Mr. Furdoonjee.
IX.	$\text{AR} \cdot 70$ 146 grains.	No mint.	[8]64, [8]67 H. Ditto.
	ناصر الدنیا    والدین ابو    الفتح		مُحَمَّد شَاه    بْن مُحَمَّد شَاه    السلطان ٦٤ [٨]
X.	$\text{AR} \cdot 70$ 173 grains.	No mint.	(8)70 H. Ditto.
	Obv. as No. IX.	In circle margin	السلطان    محمود شاه .. سبعين و لعana ..
XI.	$\text{AE} \cdot 85$ 250 grains.		Ditto.
	.. توکل على    الحنان المنان    بو .. ا .. ى		مُحَمَّد شَاه    بْن مُحَمَّد شَاه    سلطان
XII.	$\text{AE} \cdot 85$ 245 grains.		Kليم الله    سلطان    محمود ..
	.. لمزيد بن ناصر [الله] الم ..    بو .. ا .. ى		كليم الله    سلطان    محمود ..
XIII.	$\text{AE} \cdot 75$ 160 grains.		مُحَمَّد ش ..    بْن مُحَمَّد ش ..
	لمذو ...    .. الله القو ...    الغني		سلطان [ .. ]
XIV.	$\text{AE} \cdot 65$ 140 grains.		بـالفتح    محمود شاه    [ السلطان ]
	.. سلطان الاعظ ..    ناصر الدنیا [ والدین ]		

Muzaffar Sháh II.

XV.	$\text{AE} \cdot 70$ 160 grains.		929 II. Mr. Furdoonjee
	ش .. دنیا و ...    ٩٦٩    ابوالنص ..		السلطان    محمود شاه    بـن مظفر شاه
*XVI.	$\text{AE} \cdot 75$ 160 grains.		922 II.
	فی شهر ٩٢٢    مسنه		.. شهرو    ...

\* Doubtful coins.

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\*XVII.  $\text{\AA} \cdot 65$  143 grains, (?) Almadnagar (9) 17 II.  
 [ ٩ ] ١٧ // فی شهرور || سنه مرتضی || احمد [نلر]

Bahádur Sháh.

XVIII. AE. 75 175 grains.	939 H.
.. ص .. لدنیا .. لد .. بن ..	السلطان    مظفر شاہ    بن    بهادر
١٣٩	شاہ
ك .. ظ .. ف ..	

Compare No. 427, British Museum Catalogue.

Mahmud Sháh III.

• XIX.  $\text{AE}$ . 80 grains. Mr. Furdoonjee.  
 الواقى با [ اللاد ] شا شا .. [ محمود ]  
 ... [ طرف ] ... [ اوراج ]

XX. AE .70 142 grains. Ditto.  
... صر الدنيا || والدين أبو || ..... محمود بن لطيف شاه || السلطان

XXI. AE. 80 159 grains. 945 II. Ditto.  
قطب الدنيا والدين || ابوالفضل  
السلطان شاه شاه || محمود [شاه]  
بن لطف

XXII. $\text{\AA}E$ .70 137 grains.	960 II. Ditto.
.. و .. نق .. لمد ..    .. اسف ..	.. سلطان    شاه شاه    محمود
الدنيا ، الدين ، الله	، نظرية ، دين

السلطان || شاهزاده || محمود بن  
لطيف

XXIV. AE .55 71 grains. 957 H.  
شانه سعید

Ahmad Sháh II.

السلطان || شاه شاً || عهد  
In double lozonge 961 H.

#### \* Doubtful coins

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XXVI. AE. 55 73 grains. ... مص ..    .. والدين ابو...	968 H. Mr. Furdoonjee. .. سلطان    شاه س ..    .. ح .. بن س .. ...
XXVII. AE. 70 140 grains. الخليفة    امير المؤمنين    .. خلاف ..	**2. #63. Ditto. قطب الد ..    والدين احمد .. .. سلطان

## Muhammad Sháh (?) Pretender.

XXVIII. *AR* 70. 144 grains. \*63. Ditto.  
 ناصر الدين و لدين ابو الفتح ... ان [ قطب ... ] بن محمد شاه  
 السلطان ... مسح ... و دمه ...

Compare copper coins 437—9 in B. M. Catalogue.

Muzaffar Sháh III.

XXIX. AR. 60 73 grains. 978  
المؤيد بتا... الرحمه ... || شهـ.. الدـ ..  
لـان || ٩٧٨ شاهـا مظفر ||  
**شـيراز**

XXX. AR .70 73 grains. 97\*.  
 Obv. Inscription as No. XXIX. ... سلطان مظفر شاہ ||  
महाराज

*AR* .50 36 grains.      Ditto.      Mr. Furdoonjee.

XXXII. AE .75 179 grains. 977 H.  
شمس الدنيا || والدين || مظفرشاه ١٧٧

Muhammad Sháh II., Bahmaní.

[doo-njee]

Mahmúd Sháh II., Bahmaní.

XXXIV. AE .70 146 grains.

المرید || بنصر

مکمو... مکمو... || . . . . .

*Ruins and Antiquities of Rámpál.\*—By ASUTOSH GUPTA, Esq., C. S.*

Unlike Upper India, studded with monuments of ancient history, the Delta of the Ganges presents few places of interest to the antiquarian. Lower Bengal is generally as devoid of picturesque scenery as of objects of antiquarian interest. We have all heard of Saptagrámá and Suvarṇakáragráma and their once flourishing commerce with the West, but what remains to show their ancient greatness? No Colossus, no Forum, not even a Hindú temple. Still there are a few places here and there, such as Gaur and Nadiyá, which cannot fail to be of interest to the diligent antiquarian or the student of history, and Rámpál is one of them. It is not so widely known as it deserves to be. It is now a straggling hamlet, situated approximately in Lat.  $23^{\circ} 38'$  and Long.  $90^{\circ} 32' 10''$ , being about four miles to the west of Munshígnaj, the head-quarters of the subdivision of that name in the district of Dacca (Dháká), corresponding with the old fiscal division of Vikrámpur. It was the seat of the old Sen kings of Bengal, and notably of Ballál Sen, whose name has been handed down to posterity as the founder of Kulinism in Bengal.

Such is the case with Rámpál and the dynasty that reigned here. The ruins, as the sequel will show, are not so important and interesting as in Gaur and a few other places in Bengal. But there is abundant evidence to show that Rámpál was once a royal city. The large Rámpál Dighí, or the artificial lake of Rámpál, the huge mound, to which tradition points as the Bári or the palace of Ballál Sen, the very broad roads and the existence of innumerable bricks which can be found buried under the earth wherever you dig in Rámpál and its environs, are unmistakeable indications of a ruined city of palaces. Old bricks of small size were found in such abundance in and around Rámpál, that they were carried in vast quantities to Dacca for build-

\* [Compare with this paper General Sir A. Cunningham's account of the same sites and legends, in his *Archaeological Survey Reports*, vol. XV, pp. 132—135. The two accounts differ in some minor details. Ed.]

ing purposes. Such is still the case with Gaur. Many stone idols of Hindú gods and goddesses have been found buried under the earth. There is a huge stone idol of Vishṇu near the temple of Siva in Aṭpará, about a mile west of Rámpál, and I have seen many smaller idols collected by a Vaishṇava in 'Abdulláhpur.

Rámpál appears to have been the only seat of the Sen kings up to the death of Ballál Sen, but the later kings of the dynasty lived at Suvarṇakáragráma, Gaur and Nadiyá. Suvarṇakáragráma, locally called Shonárgáoñ, is also in the district of Dacca, being about four miles from the existing Bandar of Baidya Bazar on the river Meghná. Lachhman Sen, son of Ballál Sen, generally lived at Gaur, which, according to the Muhammadan historians, he greatly embellished, and called after his name Lakhnautí or Lakshmanavatí. Nadiyá was the seat of the last Sen king of Bengal, when the Muhammadans conquered the country. It was in his time that Rámpál attained the highest pinnacle of its glory. The principal works, the ruins of which still exist in some form or other, are attributed to him. Rámpál seems to have been neglected, if not altogether abandoned, after the death of Ballál Sen. Lachhman Sen, his son and heir, lived principally at Gaur.

I now approach the solution of a problem which has already evoked much animated discussion. I mean the question of the caste of the Sen Rájás of Bengal. Before submitting my own opinion on the subject, I will briefly examine the different theories that have been advanced, and the evidence on which they are based. I have obtained much assistance from the two articles of Rájá Rájendralála Mitra on the Sen Rájás of Bengal, and the Bengali work on the same subject by Kailásh Chandra Sinha, to which Mr. Beveridge, one of the honoured members of the Asiatic Society, very kindly referred me, and also from the Bengali book by Mahimá Chandra Majumdar called 'Gauḍe Bráhman'. Three theories have been advanced about the caste of the Sen Rájás:—(1) that they were Kayasthas, (2) that they were Vaidyas or of the medical caste and (3) that they were Kshatriyas. The first theory is that of Abu-l-Fazl and the Muhammadan historians. It is not supported by any evidence other than the statement of the Muhammadans, who are likely to hold erroneous views on the subject of Hindú castes. It was never seriously entertained by the Hindús and may be summarily rejected. The second theory is supported by tradition handed down from generation to generation not only in Vikrámipur, the old seat of the Sen Rájás, but throughout Bengal, and was universally believed, till Rájá Rájendralála Mitra in 1865 tried to establish that the Senas were Kshatriyas. This third theory is the most recent one. It was first propounded by Rájá Rájendralála Mitra, a very high

authority in matters antiquarian and supported by others. It is based on some epithets of the Sen kings found in the inscriptions discovered in Rájsháhí, Dínájpur and Baqarganj, and also in the Sanskrit work Dánaságara of which Ballál Sen himself is the reputed author. These I will consider in the two following paragraphs.

Tradition must give place to reliable material evidence if the one is really inconsistent with the other; but before discarding a universal belief, the evidence should be most carefully interpreted. The evidence on which the theory of the Sen Rájás being Kshatriyas is based is the following. In the inscriptions, found in the districts of Dínájpur, Rájsháhí and Baqarganj, the Sen Rájás are described as descendants of the lunāg race, and as only the Kshatriyas have a right to trace their descent from that race, it is held that the Senas must be Kshatriyas. In the inscription discovered by Mr. Metcalfe in Rájsháhí, Sámanta Sen is described as a Brahma-Kshatriya. The original Sanskrit is स ब्रह्मचर्चियाणामजनि कुलशिरोदाम सामन्धेनः। Dr. Mitra's rendering of ब्रह्मचर्चियाणां कुलशिरोदाम is 'a garland for the head of the noblest Kshatriyas.' According to him, the word ब्रह्म therefore hero means 'noble' or 'exalted.' With due deference to so great an authority, I am of opinion that this meaning is not the correct one here. We have various Sanskrit words compounded with ब्रह्म such as ब्रह्मचारी, ब्रह्मराज्ञ, ब्रह्मदेव, ब्रह्मवादी, ब्रह्मदण्ड, and so forth, and in all of these the word ब्रह्म retains its original radical meaning of Bráhmá or Bráhmaṇa. I therefore see no reason why it should not have the same or a similar meaning in the present instance. Dr. Mitra has not assigned any reason why he takes ब्रह्म to mean 'noble,' which is certainly not the commonly accepted meaning of the term, and cannot be found in the ordinary Sankrit dictionaries. At any rate this meaning would be a far-fetched one. The word ब्रह्मत्वं occurs in the Yajur Veda, and is explained by the annotator as meaning ब्रह्मज्ञान-ज्ञवाण्य or 'knowledge of the Bráhmaṇas or the Vedas and heroism of the Kshatriyas.' It is therefore not a caste epithet, and following the analogy, we can take ब्रह्मचर्चिय to mean 'a person who has the knowledge of the Bráhmaṇas or the Vedas and the heroism of the Kshatriyas,' that is, one who combines both these qualifications; and the clause in question may mean 'a garland for the head of those who have the wisdom of the Bráhmaṇas and the heroism of the Kshatriyas,' without any reference to race or caste. The word ब्रह्मच च also occurs in Adhyaya 21, part IV, of the Vishṇu Puráṇa, and is explained by the annotator Sridhara Swámin to mean 'that race from which Bráhmaṇas and Kshatriyas sprung'. The meaning seems to be obscure. The word probably means a mixed race of Bráhmaṇas and Kshátriya—a race

sprung from Bráhmaṇas on the father's side and Kshatriyas on the mother's. We have it from the Mahábhárata that when the Kshatriya race was being exterminated by Paraśuráma, the women of that caste began to marry Bráhmaṇas, and Vaśishṭha himself is credited with having married Kshatriya women. From that time the race of pure Kshatriyas is said to have become extinct. In Adhyaya 24, part IV, of the Vishṇu Purána, Mahánandi is said to be the last king of the Kshatriya race. His son Mahápadmánanda was born of a Súdra mother, and from him began the reign of Varṇasankara kings or 'kings of mixed castes.'

The above will I think be sufficient to show that Dr. Mitra's interpretation of the word Brahma-kshatriya is most probably not the correct one. I have now to consider the description of the Sen Rájás as descendants of the lunar race. It is a well-known fact that all the princes of India, whether real Kshatriyas or not, have tried to trace their descent from the solar or lunar race of that caste. Even the Rájás of Chuṭiyá Nágpur, whom Colonel Dalton very rightly thinks to be of the aboriginal Cole or Mundā origin, claim to be real Rájpúts, and following their lead, the inferior landholders, who, are undoubtedly aboriginal Mundás, are gradually setting up claims to be Hindú Rájpúts. I found this process in full operation when I was in Chuṭiyá Nágpur three years ago. If the Sen kings belonged to the Sankara race or any of the mixed castes, is it not very likely that they would aspire to be Kshatriyas and trace their descent from the lunar race, and their panegyrist Umápati Dhar, a poet and a famous adept in the art of exaggeration, would exalt them into members of the race of the moon? Even now the Súdras of Bengal are looking up. Some time ago there was a movement among the Kayasthas for taking the *yajñopavita* or 'the sacred thread,' on the assertion that they were originally Kshatriyas; and at the present moment there is a similar movement among the Suvarṇayárnikas, who now claim to have been originally Vaiśyas.

In the Baqarganj plate, found by Mr. Prinsép, the title of Sankara Gauḍeśwara is repeatedly applied to the Sen Rájás. The word Gauḍeśwara, no doubt, means the king of Gaṇḍ or Bengal, but it is not easy to explain the real meaning of the word Sankara here. It is said to be written with palatal s. Dr. Mitra takes it to mean 'excellent,' but he has not shown any reason for assuming this meaning, which cannot be found in the ordinary Sanskrit dictionaries and is certainly not the commonly accepted import of the term. According to the dictionaries and the common usage of the word, it is, when a substantive, a synonym for Siva or Mahádeva, and when an adjective, it means 'auspicious.' I find Mr. Prinsep translating the

phrase as ‘the auspicious lord of Gour.’ It is well known that the Sen Rájás, at least some of them, were *Sáivas*, or worshippers of Siva, and the phrase may mean ‘the lord of Gaur, a worshipper of Siva (*Sankara*).’ But none of these interpretations seem to me to be appropriate. I am of opinion that the word *sankara* here is an euphuism for *sankara*, with a dental *s*, and then it must mean a mixed race, a suggestion which has been noticed in Dr. Mitra’s paper. This meaning will be a very appropriate one. Mistakes of a palatal *s* for a dental one and *vice versa* are not uncommon in the old inscriptions, and when we remember that the inscription in question was written in the *Tirhút* or *Gaur* type, which represents an intermediate stage of orthography between the *Kuṭila* and the modern Bengali character, the commission of such an error is all the more likely. Srídhara Swámin, the annotator of the *Bhágavata*, mentions the commencement of kings of the *Varna-sankara* or the mixed castes in India in his time.

In his own work the *Dánaságara*,\* Ballál Sen does not call the Sen dynasty *Kshatriya*, but applies the epithet चच्चारित्रचर्य, which means ‘following the practices of *Kshatriyas*’. So in the 6th stanza of the inscription in the copper-plate found in the *Sundarbans*, the epithet of राजन्यधर्माश्रय, which virtually means the same thing as चच्चारित्रचर्य, is applied to Lachhman Sen. It therefore appears that the Sen Rájás are never distinctly described as *Kshatriyas*. Does not this show that they were not pure *Kshatriyas* but belonged to a mixed caste? If they were *Kshatriyas*, why is it not so stated in unequivocal terms? There is a legend current in *Víkrámpur* that Ballál Sen was born of a Bráhmaṇa father, the river-god Brahmápntra, who visited his mother in a dream in the form of a Bráhmaṇa. Does not this indicate the mixed nature of the Sen race?

I will now briefly consider the evidence on which the theory that the Sen Rájás were *Vaidyas* is based. In the various *Kulapanyikas* or genealogies of the *Ghaṭakas* as well as in the *Laghubharata*, *Adisúr*, Ballál Sen, and other Rájás of the Sen family have been distinctly described as members of the *Vaidya* caste. It is very likely that Devatí-vra *Ghaṭaka*, Kavíkanṭhahára and other *Ghaṭakas* of the Varendra Bráhmaṇas, who lived about four centuries ago and composed the genealogies, knew the true caste of the Sen Rájás.

My contention is that the inscriptions of the Sen Rájás are not

\* [In his *Book of Indian Eras*, p. 77, General Sir A. Cunningham ascribes this work to “Haláyudha, the spiritual adviser of Lñkshmana Sena,” referring as his authority to Rájá Rájendralála Mitra, in his paper on the Sena kings, in the Journal A. S. B., vol. XXXIV (1865), p. 137. But this is an error, Dr. Mitra thoroughly quotes a Sanskrit verse, ascribing the work to Ballál Sen. Ed.]

inconsistent with the genealogies of the Ghaṭkas and are therefore not opposed to tradition. I think the inscriptions support the view that the Senas were of the Varṇa Sankara or mixed caste. Manu recognises three classes of mixed castes : (1) *Múrdhávasikta*, or those born of Bráhmaṇa fathers and Kshatriya mothers, (2) *Ambashṭha*, those of Bráhmaṇa fathers and Vaiśya mothers, who are identical with the modern Vaidyas, and (3) *Máhishya*, born of Kshatriya fathers and Vaiśya mothers. There was no practical difference between the Ambashṭhas and Máhishyas, and Vidyábhúshana, the author of *Laghubarata*, called the Máhishyas Vaidyas. He calls Vira Sen or Adisūra, the founder of the Sen family, a Máhishya. Remembering that they were Kshatriyas on the father's side, the Máhishya or Sen Rájás of Bengal naturally traced their descent from the lunar race of Kshatriyas, and this explains the epithets in the inscriptions recently discovered. Probably the Máhishyas and Vaidyas became gradually amalgamated, and the Sen Rájás came to be regarded as Vaidyas. I am finally of opinion that the Sen Rájás were never pure Kshatriys, nor originally Vaidyas, but were Múrdhávasiktas or Máhishyas, who were both allied to the Vaidyas. The distinction afterwards wore away, and the Senas became gradually amalgamated with the Vaidyas.

I will now proceed to describe briefly the principal ruins and objects of interest in Rámpál. I have visited them several times during my incumbency as subdivisional officer of Munshiganj, and carefully collected all the traditions and legends by which they are enlivened. First of all, I will take the Masjid of Ba-Adam\* or the mosque consecrated to the Muhammadan faqír of that name. It is a pretty large, strong, brick-built mosque with a high arched dome. The bricks are of the same small size which characterize old Muhammadan architecture. The mosque has two massive stone pillars which are apparently snatched from a Hindú temple, and which tradition identifies as the *gadás* or clubs of Ballál Sen. It is in a dilapidated state, but is worth preserving. It has a stone tablet in front which bears an Arabic inscription, a reduced facsimile of which is herewith published (see Plato V). It will be observed that it states that the mosque was built by Bádsháh Fath Sháh bin Sultán Mahmúd in 880 Hijrí or 1475 A.D. It is therefore 414 years old. The faqír to whose memory it is dedicated died, however, in 1106 A.D., (supposing Ballál Sen to have died after a reign of forty years) or 369 years before the mosque was erected.†

\* [The real name of the faqír is Bábá Adam, of which Ba-Adam is a mere, vulgar corruption; another corruption, Bábardam, is mentioned in *Arch. Survey Rep.*, vol. XV, p. 134. Ed.]

† There is a similar mosque with a somewhat similar inscription in Qúzí Qas-

There is the following legend about the death of the faqír and the fate of Ballál Sen. There lived a Muhammadan family in Kanai Chang, a village south of 'Abdulláhpur and not far from Rámpál. The master of the house had no children. One day a faqír came and begged alms of him, but he refused alms, saying, "I will give no alms, when Alláh has not given me the boon (child) for which I am praying so long." The faqír predicted that he would beget a child and asked him to sacrifice a bull to the altar of Alláh when his desire was fulfilled. He then went away without any alms. In course of time the man had a son born to him, but the Hindús would not allow him to sacrifice a bull. He therefore repaired to the lonely jungle, south of Kanai Chang, and secretly sacrificed a bull. Taking as much meat of the bull as he and the members of his family would be able to consume, he buried the remainder under the ground and returned home. A kite, however, snatched a morsel of the flesh from him, and another kite trying to snatch it the morsel fell down in front of Rájá Ballál Sen's palace. On enquiry the king learned the whole story and ordered the child, to commemorate whose birth the bull was sacrificed, to be brought before him and killed the next day. The Muhammadan learned the king's decree and at night escaped with his wife and child and as much property as he could carry. He fled to Arabia and, meeting Hazrat Adam, a faqír, at Mecca, told him all that had happened. Learning that there was a country in which there was no religious toleration, and people were not at liberty to practise their own religious rites, Hazrat Adam came to Rámpál with six or seven thousand followers. Ba-Adam is only another name for Hazrat Adam. He began to sacrifice bulls and cows on the spot where the mosque dedicated to him now stands. Rájá Ballál Sen sent his ultimatum, asking him either to leave the country or fight with him. The faqír chose the latter alternative, and a protracted warfare took place between his followers and the king's army. The battles were indecisive for many days, and the loss of men on both sides was heavy. At last the faqír's followers were reduced to only one hundred men. One day Rájá Ballál Sen's men, while going to the market, saw the faqír alone reading Náimáj (saying his prayers). The king marched to kill the faqír at this juncture, but as he was disfident of success, he constructed, before leaving his palace, a large agnikunda or funeral pyre (literally 'a pit of fire'), which still exists in the form of a large pit, and asked the women of his household to kill themselves by throwing themselves into the fire, if he was vanquished and killed. He bah, two miles from Rámpál. It is described in page 76 of Blochmann's Contributions to the Geography and History of Bengal, (Jour. A. S. B., vol. XLII, p. 284.) [See the note at the end of this article. Ed.]

took a pigeon in his coat and proclaimed that the bird's return to the palace without him would mean his death and serve as a signal for the females of the house to perish in the flames to save their caste and chastity. Ballál Sen came to the faqír and struck him with the sword, but the faqír was invulnerable and the sword would not cut his skin. After concluding his prayers, the faqír asked Ballál what brought him there. "To kill you," replied the king. The faqír asked him whether he would embrace the Muhammadan faith or not. The king of course answered in the negative. The faqír said: "It is so ordained that I shall die at your hands. But no sword other than my own will cut me. So take this sword and kill me." Ballál took the sword thus offered and killed the faqír at one stroke. His body was cut into two parts. His head flew to Chittagong, where there is still a prayer-house consecrated to him. His body was buried at Rámpál, and the mosque was subsequently erected over his remains by the Bágsháh after the Muhammadan conquest of Bengal. After the death of the faqír, Ballál went to the tank to bathe and purify himself. As he left his gory clothes on the bank, the pigeon, unobserved, flew to the palace, and at this signal the females of the royal household threw themselves into the fire and perished. Soon finding that the pigeon had flown away, Ballál rode to his palace, but it was too late. Finding that all his family was killed and life was not worth living, he threw himself into the fire and perished in the flames.

Such is the legendary account of the death of Ballál Sen and the fall of Rámpál. The city appears to have been abandoned after his death, and I think there is a substratum of truth in the legend. It is a historical fact that the Arabs were the first race of Muhammadans who invaded Hindústán, and it is not unlikely that their missionary expeditions penetrated as far as Bengal in the eleventh century and fought the Sen kings who had no standing army. The Pál kings regained their ascendancy in this part of Bengal after the death of Ballál. It has been asserted, and not without some show of reason, that Lakshmaniya, after his flight from Nadiyá, took refuge in old Vikrámápur, and he and some of his descendants lived in Rámpál or Sunárgáon, and maintained their sway in this part of Bengal during the early years of Muhammadan rule. It is mentioned in the Bengali book on the Sen Rájás of Bengal by Kailash Chandra Sinha, that probably there was a second Ballál Sen who reigned after the Muhammadan conquest. It first struck me that if there was a second Ballál Sen, he must be the prince who reigned at Rámpál and killed the faqír Ba-Adam and afterwards himself perished in the funeral pyre, thereby putting an end to the Sen dynasty. But the theory is not based on any reliable evidence, while tradition distinctly says that the Ballál Sen who killed the faqír

was the founder of Kulinism and the most\* distinguished prince of the Sen dynasty.

The next object of importance is the Rámpál Dighí\* or the artificial lake of Rámpál. Formerly it was about a mile long and about 500 yards broad. It is now fast silting up and remains dry for nearly half the year. Cultivators have now broken up parts of the lake and grow *boro* paddy in it. The following is the traditional account of the origin of the lake. Rájá Ballál Sen once promised to excavate a lake, as long as his mother would be able to walk in one direction without stopping, and this he undertook to do in one night, namely, the night immediately following the pedestrian performance of his mother. So one afternoon the queen-mother walked out of the palace and proceeded towards the south. After she had walked some distance, the idea suddenly crossed the king's mind, that if she walked much further, he would be unable to cut such a large lake in one night and keep his word, and if he once broke the promise he made to his mother, he would be doomed to eternal hell. After a short reflection he hit upon a dexterous device. He asked his servants to suddenly touch his mother's feet and paint them with red pigment (*alaktaka*), giving out that a leech bit her and was sucking blood. The servants did so, and the stratagem had the desired effect. The queen-mother stopped, and the point whence she returned homewards became the southernmost boundary of the lake. On that very night the king collected innumerable men and excavated the whole lake. It was so large that one bank was not visible from the other. But for a long time the lake remained dry. Guided by a dream, Rámpál, an intimate friend and, according to another account, maternal uncle of Ballál Sen, one day rode into the lake, and assembling a large number of men on its banks, asked them to call it after his name, when it was filled with water. As soon as he entered into the lake, water streamed up from beneath and filled it in a moment. But Rámpál vanished. Everybody cried : 'Rámpál, Rámpál,' but he could no more be seen. Since that time the lake is called Rámpál Dighí.

This explanation of the genesis of the lake's name never satisfied me. Rámpál is also the name of Ballál Sen's city. Is it not very strange that Ballál's city and the largest lake he excavated should be named after an obscure person unknown to history? Rámpál is certainly the name of a person and is analogous to the names of Bhim Pál and other Pál kings of Bengal. I conjecture that he was a king of the Pál dynasty which reigned at Rámpál after the death of Ballál Sen, and that it was he and not Ballál who excavated the lake, and the city and the lake have been named after him. To the north of the Búrhí-

\* Rámpál Dighí or the artificial lake of Rámpál.

Gangá there are still many ruins to show that the Pál kings reigned in that part of Bengal, and it is a historical fact that they flourished both before and after the Sen dynasty. But as they were Buddhists ruling over a population, the mass of which were Hindús, their names have not been handed down to posterity with that halo of glory which surrounds the Sen kings, who were orthodox Hindús and great patrons of Bráhmans and Brahmanical learning. Again, it is a well known fact that one of the characteristics of the Pál kings was to excavate large lakes and tanks wherever they lived. The Mahipál Dighí, still existing in Dinájpur, is perhaps the largest lake they cut in Bengal. For all these reasons I am of opinion that the prince who gave his name to the city and lake of Rámpál was a king of the Pál dynasty.

There is another but smaller lake in Rámpál. It is called the Kodál-dhoá (the spade-washing) Dighí. It is about 700 cubits by 500 cubits, and is still very deep. Tradition has it that when the excavation of the Rámpál Dighí was over, each digger scooped out a spadeful of earth from a place close by, and thus the Kodál-dhoá Dighí was made. The story of course is fiction pure and simple, invented to show that myriads of men were engaged to excavate the Rámpál Dighí.

The next object of interest is Bári' Ballál Sen or Ballál Sen's palace. It is a very large and high mound of earth, surrounded by a deep moat, about 400 yards by 300 yards. No architectural remains are visible. The cicernes point to a large black pit inside the ruins as the Agnikuñḍa or funeral pyre in which perished Ballál Sen and his family.

Another object of interest in Rámpál is the everlasting Gajariyá tree. It is a large living tree standing on the north bank of Rámpál Dighí. It is about 100 cubits high and has two large straight stems. Trees of this species abound in this part of Bengal, and there is nothing peculiar in its appearance: only it shows no signs of age or decay, though it is undoubtedly very old. It is said to be immortal and existing from the time of Ballál Sen. Respectable men of seventy and eighty years of ago, whose testimony I am unable to disbelieve, have told me that they saw the tree in its present state of growth from their very boyhood. The tree is certainly a botanical curiosity. It is held in high veneration by the Hindús, and various stories are current about its virtues and sanctity. It is worshipped by the women, particularly by the barren ones, who besmear it with oil and vermillion in hopes of being cured of barrenness. A faqír is said to have violated its sanctity by cutting a root, but he instantly vomited blood and died. No one would now venture to tear a leaf or lop off a branch. A small fair is annually held under the sacred tree on the eighth day of the moon in the month of

Chaitra, when it is worshipped by pilgrims from various parts of the subdivision.

The following legend explains the origin of the Gajariyá tree's immortality. It was at first in a decayed state and was used for tying Ballál Sen's elephants. One morning some hermits (Rishis) presented themselves before Ballál Sen's gate to confer a boon on the king as a reward for his piety. They sent their message to the king by his door-keeper. The man went in and returning said that the king was smoking and was unable to come out that instant. After awhile he was again sent in. This time he returned with the news that the king was besmeering his body with oil. The door-keeper was sent in again and again, but he always returned with some excuse or other for the king's inability to come out and receive them. Once the man found the king bathing, and again taking his noontide meal, and the third time taking his siesta. He never communicated the message to the king, but only went in to observe whether he had leisure to come out. Disgusted with the king, the hermits left the palace, but at the time of departure they blessed the Gajariyá tree and conferred on it the boon of immortality which was originally intended for the king. Instantly the tree showed signs of vitality. Leaves and blossoms sprouted forth in every direction, and the people were struck with awe. The king came out shortly afterwards and, being apprised of the news, immediately sent for the hermits. But it was too late. The hermits had vanished.

There is a comparatively small tank in the south-west part of Rámpál, which deserves a passing notice. It is called Rájá Haris Chandra's Dighí. It is overgrown with trees and shrubs which are flooded over with water for a week once a year at the time of the full moon in the month of Mág. Before and after this period the tank is dry. I have as yet received no satisfactory explanation of the phenomenon. The tank is said to have been excavated by Rájá Haris Chandra, probably one of the kings of the Pál dynasty.

There is a mosque called Qázi's Masjid not far from Ba-Ádam's. It is an ordinary plain-looking prayer mosque, which was certainly erected after that of Ba-Ádam. It boasts of no inscription, but has several stone idols of Hindú gods and goddesses in its verandah, which the proprietors have evidently preserved as trophies of Islám. The present Qázi of the mosque showed me a firman of the Emperor 'Alamgír, granting lands for the benefit of the institution; but I cannot vouch for its genuineness.

There are two roads the construction of which is attributed to Ballál Sen. The one connects the river Dhaleśwari on the north with the Padma on the south, and the other goes in a different direction from



INSCRIPTION OF JALALU-D-DÍN FATHU SHÁH. DATED 888 A. H.  
IN THE MOSQUE OF ÁDAM SHAHÍD, NEAR RÁMPÁL.

LITHOGRAPHED BY A. L. PAUL, CALCUTTA, 1889.



Rámpál right up to the Padmá. The latter is called Kachkí Dwarja. The roads are now overgrown with trees and shrubs, and have in many places been broken up by the cultivators' plough, but what still remains clearly shows that they were once spacious roads as wide as thirty cubits. I once proposed to utilize the first mentioned road in constructing one from Munshiganj to the Police outpost at Rájabári, a distance of about twelve miles, but it was found impracticable. The Kachkí Dwarja is named after the fish of that name. The astrologers had predicted, so the story runs, that Rájá Ballál Sen would die of bones of fish sticking in his throat. To avoid such an unnatural and painful death, the king refrained from eating any fish, except the kachkí which was devoid of bones. He therefore constructed the road to the Padma, to enable fishermen to supply his table daily with the boneless fish.

[NOTE BY THE EDITOR.—The inscription, of which a reduced facsimile, based on three ink impressions, is published in Plate V, reads as follows:

قَالَ اللَّهُ تَعَالَى وَإِنَّ السَّاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا قَالَ النَّبِيُّ صَلَّى—  
اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَنَى مسجِدًا فِي الدِّيَارِ بْنَيِ اللَّهِ لَهُ قَصْرًا فِي الْجَنَّةِ بْنَى هَذَا الْمَسجِدَ  
الْجَامِعُ الْمَعْظَمُ مَلِكُ كَافُورِ فِي زَمَانِ السُّلْطَانِ ابْنِ السُّلْطَانِ جَلَالٍ—  
الدِّيَارُ وَالدِّينُ ابْوَالْمُظْفَرِ فَتَحَشَّاهُ السُّلْطَانُ ابْنُ مُحَمَّدٍ شَاهُ السُّلْطَانُ فِي تَارِيخٍ اوسْطَ شَهْرٍ  
رَجَبٍ سَعْتَ ثَمَّا وَثَمَانِينَ ثَمَانِيَةً  
Line 1  
Line 2

It is dated "in the middle of the month of Rajab in the year 888 A. H., during the reign of Jalálu-d-dín Fáth Sháh." Mr. Gupta reads the date as "the 2nd day of Rajab 880," on the authority of a Maulawi of Dacca, who deciphered the inscription for him. But this is certainly wrong. The date can be quite clearly read. It is expressed in words: above سنَةٍ sanat there is ثَمَانِيَةٌ samáni; by the side of sanat, to the left, there is ثَمَانِينَ samánin; above samánin again is ثَمَانِينَ samánamiyat (sic); below the latter word is one وَ waw, and below samánin is the other وَ waw of the date. Thus the whole reads sanat samáni wa samánin wa samánamiyat, i. e., eight and eighty and eight hundred. Nor does the date specify "the 2nd day," but simply says اوسْطَ ausat or "the middle."

On comparing this inscription with that published by Blochmann in this Journal for 1873, Vol. XLII, p. 284, there can be no doubt that the two inscriptions are identical. There are, indeed, three slight divergences. In the date Mr. Blochmann reads ثَمَانَ but the inscription has only ثَمَّا (without the final nún). This is apparently a mere blunder

of the engraver, who seems to have forgotten to incise it. Possibly the wrong reading of the date as 880 may have been caused by this faulty legend. He also reads **الْمَلِكُ** whereas in the inscription the word is really spelt **الْمَلِكَةُ** (without the first *alif*). Again Mr. Blochmann reads **اللهُ أَكْرَمُ مَنْ أَنْعَمَ فِي** whereas the inscription really has **اللهُ أَكْرَمُ مَنْ أَنْعَمَ**. But there can be no doubt that these three divergences are the mere result of an oversight. As may be seen by referring to the numerous similar inscriptions, published by Blochmann in vol. XLII of the Journal, it is the word **قَصْرٌ** (not **مَدْنَى**) that is uniformly used in them; and there is no difficulty in recognising it on the facsimile of the present inscription.

Mr. Gupta, in his footnote (pp. 17, 18) says: "There is a similar mosque with a somewhat similar inscription in Qází Qaṣbah, two miles from Rámpál," and he is disposed to identify this inscription with that published by Blochmann. This identification is quite untenable. I have obtained four impressions of this second inscription, three through Mr. Gupta, and one through Maulawí Abul Khair Muḥammad Siddiq, the Superintendent of the Dacca Madrasah. Unfortunately the inscription is too badly preserved to be wholly read, but luckily the date is sufficiently legible to show that the month is Zi-l-Qa'dah, and that the year is expressed in figures as well as in words. The figures are 976. This is quite sufficient to preclude the identification of this inscription with that published by Blochmann. Moreover this inscription is incised in three lines, while that of the Adam Shahíd mosque, published by Blochmann and now republished by Mr. Gupta, occupies only two lines. In fact, Mr. Gupta was misled by an error in Blochmann's account, or rather by an error of Dr. Wise, whose account Blochmann quotes. Dr. Wise says that "the Masjid of Adam Shahíd is in Bikrámpur, at a village, called Qází Qaṣbah, within two miles of Balálbári, the residence of Ballál Sen." But this is quite wrong; the mosque is not "two miles from the Balálbári," but only "about half a mile to the north of it," as General Sir A. Cunningham, from whom Blochmann received the inscription, distinctly states (see his *Arch. Surv. Rep.*, Vol. XV, p. 134). It, therefore, occupies the precise position described by Mr. Gupta. Dr. Wise, in his account—it is clear,—confused two mosques, one of Adam Shahíd at Rámpál, and another placed by him and Mr. Gupta at Qází Qaṣbah. The exact locality of the latter mosque, however, would seem to be the Rikábí Bazár, to judge from Maulawí Abul Khair's letter, quoted below. There are four mosques in or near Qází Qaṣbah, and these four mosques seem to have been more or less confused by the several writers on the subject: and the confusion probably arose from the circumstance that Qází Qaṣbah is a name applied to a large area, apparently including the localities of all four mosques.

In order to clear up the matter as much as possible, Maulawí Abul Khair, at my request, was good enough personally to visit the different localities and himself procure impressions of the two inscriptions. I subjoin the substance of his interesting letter.

"As arranged I went yesterday to Munshiganj to see the mosque at Qázi Qaṣbah. I took with me as my guide a man who proved to be not so well acquainted with the locality as I expected. He had informed me that there was another old mosque at Rikábíbázár [No. I] which was close to the ghát where we were to land from the steamer. We landed at about 11 O'Cl. and proceeded to the latter mosque. We found it to be in a dilapidated condition, though there were signs of its being used as a prayer-house. It appeared to have been an edifice of elegant structure with a floor, 15 cubits square, and one dome. The bricks are all polished and carved, and the corners and edges are so neat that from a distance they seem to be stones. The cement used is a whitish substance, not ordinary súrkhi and lime, but perhaps powdered stone and lime, or something else. There was no inscription in the mosque, but on enquiry we learnt that the stone was removed and placed in another mosque [No. II] in the neighbourhood recently built. There we repaired and found the inscription. The stone not being good many of the letters are corroded, and are not decipherable. I have taken an impression, however, which I send to you in a separate cover for whatever use you may think fit to make of it. It is dated seven hundred and odd, which I could not read. The name of the month is Zi-l-Qa'dah.

"We then proceeded towards Qázi Qaṣbah, and after a tedious journey reached the mosque [No. III]. My disappointment was great when I found that the mosque, though old, did not present any interesting feature, the construction being of an ordinary type, no ornamentation or elegance having been attempted. Besides there was no inscription; the stone I was informed had been removed by the Collector of Dacca, during the proceeding of a lawsuit between rival claimants to some land belonging to the mosque. The only interesting thing that we found there was a Hindú idol, carved out of a block of stone, lying with the face downward and forming a step to the verandah of the mosque. I had become so fatigued that I feared I would not be able to return to the ghát without some sort of conveyance. But none was available. I was, however, informed that the route we had taken was a circuitous one, and that the ghát would not be very far from that place by a short-cut through Rámpál. I further learnt that we would pass by the mosque of Bábá Adam [No. IV]. This news somewhat enlivened me, and I was on my legs again. We passed by the famous Ballálbári, of which I saw the ditch about a hundred yards wide. The Ballálbári or palace of

Ballál Sen seems to have been an entrenched fortress of which only the trench and some ruins now remain as a memorial. Not far from this I found the tomb of Adam Shahíd or Bábá Adam and the mosque [No. IV]. This edifice is also in ruins, but presents an interesting view to the archaeologist or antiquary. The structure is of the same style as that of the mosque at Rikábibázár [No. I], but more exquisite and ornamental. The cement is of the same nature, the bricks polished and carved. The roof consists of six domes supported by two stone pillars in the middle of the hall. One of the domes does not exist, and another has partly fallen down. The pillars are monoliths of a whitish stone, which always "perspire," and lead ignorant people to associate superstitious ideas with them, as they see water flow down on their surface, and feel them very cold. I saw marks of red pigment on the pillars, which I heard were put there by Hindú women, (and I believe by Musalmán women too, though the Khádim denied this) on making vows for the attainment of some object. The stone bearing the inscription is placed very high, so that it could not be distinctly read. I discovered, however, that the copy I have sent to you was only of one line, there being another line above it of which no impression was sent to me. As it was already very late in the afternoon and I could not wait for a scaffolding being put up, I could not obtain an impression. The inscription published by Blochmann is, I believe, of this mosque, and he was not very wrong in giving the name of the place as Qází Qaṣbah; for Qází Qaṣbah extends over a largo area, and the place where this mosque stands is also included within it. This fact decides the dispute as to the name of the place being given by Blochmann as Qází Qaṣbah and by Bábú Asutosh Gupta as Rámpál. It may be called by four different names, viz., Qází Qaṣbah, Rámpál, Ballálbári and Durgábári. The inscription is quite legible, no letters have been destroyed or mutilated, the stone being jet black and well polished, not liable to corrosion. The Khádīms showed me twelve places in the interior of the mosque, where, they said, lay twelve stones of great value which were removed by Mags during an incursion into Bengal in remote ages. These stones, they said, shone in the darkness of the night and illuminated the hall! Some things have been dug out of the walls, no doubt, but whether they were stones of great value which shone in darkness I cannot vouch. This mosque at any rate is an object of interest to the antiquarian."

From another letter of his, I may quote the following passages:

- "The mosque at Qází Qaṣbah [No. III] is not known as the mosque of Bábá Adam or Adam Shahíd. It is called Qází Bári mosque. Ballálbári is situated near the mosque [No. II] of Adam Shahíd and not near Qází Qaṣbah; and Ballál Bári and Rámpál are only two names of the

same place. There is no one's tomb near the mosque of Qází Qaṣbah. As for the inscription, no one can say what it contained. The other mosque, of course, is called after Bábá Adam or Adam Shahíd and is situated in Durgábári, which is close to Rámpál or Ballálbári, at a distance of about half a mile. And Ballálbári and Durgábári both stand at a distance of a mile from Qází Qaṣbah. The tomb and the mosque are lying unrepaired. Some religious man has the charge of the mosque, and prayers are said therein. The mosque has two domes between which there are two stone pillars one on each side. There is no courtyard outside the mosque. The mosque of Qází Qaṣbah [No. III] also has two domes but no courtyard and pillars. There are stones at the threshold carved into images and placed overturned.”.

I have numbered the mosques in the above quoted extracts by corresponding numerals.

No. I. Mosque of Rikábí Bazár; a beautiful structure, similar to the mosque of Adam Shahíd at Rámpál (No. IV); with only one dome; its inscription, dated in the month Zil-Qa'dah 976 A. H., removed to mosque No. II. It is the mosque referred to in Mr. Gupta's footnote (p. 17), as situated “in Qází Qaṣbah, two miles from Rámpál;” it is also apparently the mosque, said by Dr. White to be “within two miles of Ballálbári at a village called Qází Qaṣbah” and erroneously called by him the Adam Shahíd mosque (No. IV).

No. II. A mosque recently built near mosque No. I; contains the inscription belonging to No. I.

No. III. An ordinary plain mosque, with domes, but with no pillars, also with Hindú carved images in the floor of the verandah; its inscription removed to Dacca; referred to by Mr. Gupta towards the end of his paper (p. 22).

No. IV. Mosque of Adam Shahíd, close to Rámpál, at the distance of about half a mile; a highly ornamental structure, resembling the Rikábí Bazár mosque (No. I); with the inscription (Plate V) dated “in the middle of Rajab, 888 A. H., in the reign of Jalálu-d-dín Fath Sháh;” described by Dr. White (quoted by Blochmann) in Journal A. S. R., Vol. XLII, p. 285, General Sir A. Cunningham in Arch. Survey Reports, Vol. XV, p. 135, and Maulawí Abul Khair, as possessing six domes, of which, according to Dr. White, three, but according to Maulawí Abul Khair only two have fallen in, while General Sir A. Cunningham does not notice the destruction of any of them. On the other hand, Mr. Gupta, who describes it as a “brick built mosque with a high arched dome,” would seem to allow it only one dome. In that case, he would seem to have confused it with the mosque (No. I) at Rikábí Bazár, which Maulawí Abul Khair states to have only one dome.]



*The Namuchi-myth; or an attempt to explain the text of Rigveda viii.*

14. 13.—By CHARLES R. LANMAN, Professor in Harvard College,  
Cambridge, Mass., U. S. A.

The fact has been recognized, ever since the earliest days of Vedic study, that the myths of the Veda are the poetic outgrowth of certain natural phenomena. The fact appears, for example, from the work of Yáska, when he quotes the opinion of his predecessors. And the natural basis of any given myth is usually not difficult to ascertain. Such, however, is not the case with the one now in question. The text cited above reads :

अपां फेनेन नमचे:  
शिर इन्द्रोदवतीयः ।  
विशा यदजय सुधः ॥

It is commonly understood and rendered as follows: ‘With the foam of the waters, Namuchi’s head, O Indra, thou didst cut off, when thou wast conquering all thy foes.’

There is no doubt about the incorrectness of this interpretation. Nevertheless it is an exceedingly ancient one, as appears from the legends into which this brief allusion of the Vedic Samhitá is expanded in the Bráhmaṇas. From the Bráhmaṇa-passages\* and from the explicit language of Sáyanā†, it is clear that the water-foam was conceived as the actual weapon with which Indra cut off the demon’s head. The fable says that Indra used this most remarkable weapon because he had sworn to Namuchi, saying, “Neither by day nor by night will I slay thee, neither with the mace nor with the bow, ... neither with the dry nor with the wet.” And so, in order to slay him, without perjuring himself, Indra smote the demon at twilight, which was neither day nor night, and with the foam of the water, which was neither dry nor wet. ‘He cast the water-foam into (the shape of) a thunderbolt’—अपां फेनेन वज्रसिद्धत्—literally, ‘The water-foam he made by pouring or founding (as molten metal) to be a bolt.’

All this is quite in keeping with the style of the Bráhmaṇas; and it follows naturally enough from the text of the Samhitá, provided we misunderstand it as did the authors of the Bráhmaṇas. But to my mind there is no conceivable natural phenomenon of which this may be re-

\* See Çatapatha Br., xii. 7. 3; Taittirīya Br., i. 7. 1. These passages, with one from the Mahábhárata, are conveniently assembled by Muir, in his *Sanskrit Texts*, iv<sup>2</sup>. 261.

† फेनेन तथा शिरसिद्धेद्,,अपां फेनेन वज्रीभूतेन ॥

garded as the mythical reflex. We are therefore led to inquire, did not the words of the sacred text mean something different from what even the ancients themselves supposed them to mean? I believe that they did and that the misunderstanding can be accounted for.

I suggest that the Vedic text be translated: 'With water-foam Namuchi's head, O Indra, thou didst cause to fly asunder, when thou wast conquering all thy foes.' This appears to me intelligible if we assume that the natural phenomenon to which it refers is a waterspout ('trombe') on an inland lake. How, now, does this view accord with the natural facts in question and with a strict verbal exegesis of the text?

Major Sherwill has given a description of Bengal waterspouts in the Journal of this Society for 1860, volume XXIX., p. 366 f., along with some excellent pictures. And in a German work of Th. Reye, entitled *Die Wirbelstürme*, p. 17 f., further information and pictorial illustration may be found. The waterspout is of course an object of terror, and it is most natural that it should be personified as a demon. The verb वर्त्तयितुम् means 'cause to rotate,' and the motion is qualified as upward and outward motion by the preposition उद्धु. The compound उद्वर्त्तयः means accordingly, 'thou didst cause to move upward and outward or to fly asunder with a gyratory or centrifugal motion.' It is not possible to express by one simple English phrase the ideas involved in the compound; but they seem to me to be quite simple in themselves and to follow unforced from the Sanskrit and to be thoroughly suitable for the not infrequent phenomenon of a waterspout as seen by unscientific eyes. The head of the column is twisted and made to burst asunder and scatter itself 'with foam' (फेनेम्, as an instrumental of accompaniment), i. e., in abundant foamy masses. Then, with the dispersion of the column, often comes (see Sherwill, p. 370, Reye, p. 32) a heavy rain. This is all in entire accord with the usual representations of gracious Indra's deeds of prowess.

In particular, also, it accords most strikingly with the quite differently expressed idea of Rigveda v. 30. 8b (= vi. 20. 6b), where Indra is spoken of as 'twirling (like a stick of attrition or like a churning-stick) the head of the demon Namuchi,'

शिरो दासस्य नमुचे: शिरो यद् ।

and that, immediately after the couplet in stanza 7,

• अवादासस्य नमुचे: शिरो यद्  
• अवतंयो मनवे मातुभिष्ठन् ।

This explanation of the stanza in question, moreover, harmonizes well with the succeeding stanzas, Rigveda, viii. 14. 14,

मायाभिरत्सुक्षम  
इह यामावरचतः ।  
अव दस्त्रभेदयाः ॥

in which Indra is praised for hurling down the demons that were striving with magic wiles to creep up and to scale the heights of heaven. To the poetic fancy, nothing would suggest more naturally the idea of demons trying to scale the heavens than the sight of this strange magical ladder betwixt earth and sky.

In this connection, the discussion of Bergaigne, *La religion védique*, ii. 346-7, should be compared. The language of the sloka at Mahá-bhárata, v. 10. 37 = 328 seems also to favor my view. The whole epic passage is a reminiscence of the Namuchi-story.

The false interpretation of the ancients, finally, rests simply upon the ambiguity of the instrumental case form फैनेन्. The case might denote the relation of accompaniment—as it really does here; or it might denote the relation of means—as the authors of the Bráhmaṇas supposed it to do. 602.

*On some new or rare Muhammadan and Hindú Coins.—By*

DR. A. F. RUDOLF HOERNLE.

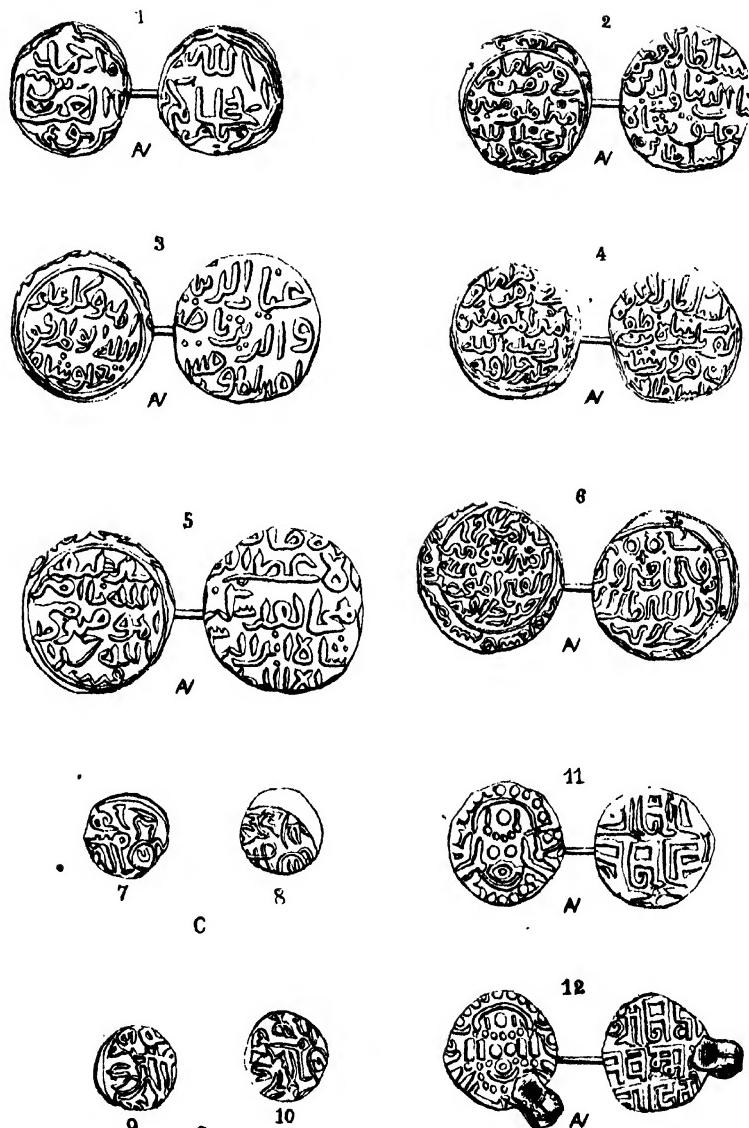
In July and September last I received from the Deputy Commissioner of Hoshangábád, in two instalments, a hoard of 477 gold coins, which had been found in a field in the Sóbágpur Tahsíl of the Hoshangábád District, by some ploughmen while ploughing their field.

This hoard was carefully examined by me, and a detailed report published in the *Proceedings* of the Society for December 1887.

Among the 477 coins, there were 451 belonging to different (so-called) "Páthán" emperors of Dehlí; 4 belonging to the Mughal emperors Aurángzib and Farrukh Siyar, 1 belonging to the Bengal king Sikandar bin Ilyás, and 21 silver-gilt forgeries.

The "Páthán," emperors of whom there were coins, are Ghiyásu-d-dín Balban (1 specimen), Muizzu-d-dín Kaiqobád (1), Jalálu-d-dín Firúz (1), 'Aláu-d-dín Muhammad (391), Ghayásu-d-Tughlaq I. (3), Muhammad bin Tughlaq (24), Firúz Sháh (19), Firúz Sháh and Fath-Khán (2), Firúz Sháh and Zafar (2), Ghayásu-d-dín Tughlaq II. (2), Abú Bakr bin Zafar (1), Muhammad bin Firúz (1), Mahmúd bin Muhammad bin Firúz (1), and Mahmúd bin Muhammad bin Tughlaq (1).

Most of these coins belong to more or less well-known types, which have been already published in Thomas' *Chronicles of the Páthán Kings*



SOME NEW OR RARE HINDU

MADAN LAL COINS.



of *Dehli*. See details in the report above referred to. It will be seen from that report, that in the present hoard there are several types of coins which were still noted as "unique" in Thomas' book; e. g., the coin of Jalálu-d-din Firúz (Chron. No. 120), several of Muḥammad bin Tughlaq (Chron. Nos. 172, 179), one of Firúz Sháh (Chron. No. 226), one of Firúz Sháh and Zafar (Chron. No. 245). There are in it also some coins, which are not to be found in Thomas' *Chronicles*, though they have been published elsewhere: thus two of Maḥmúd bin Muḥammad bin Firúz (with *Abu-l-Muzaffar*, as published by myself, in this Journal, vol. LIII, p. 213, for 1883), and one of Maḥmúd bin Muḥammad bin Tughlaq (published by Mr. Delmerick in this Journal, vol. XLIII, p. 97, for 1874).

The most important in this collection of "Páthán" coins, however, are five, which, to the best of my knowledge, are unique, or at least have never been noticed or published. These are the following (see Plate IV):

1, One coin of Muḥammad bin Tughlaq (Plate IV, No. 1). It reads as follows:

Obv.	Rev.
الحاكم بأمر الله	ابو العباس احمد ٥

The reverse seems to bear a date, consisting of two numerals. One of them, 5, is distinctly seen by the side of *abú*; but the other above the *s* of *'Abbás* is obscure. As the *Khalíf Abu-l-Abbás* Ahmád reigned from 741-753, the date of the coin can only be 745. This coin has some similarity with Muḥammad bin Tughlaq's copper coin, No. 218 in Thomas' *Chronicles*.

2, Two coins of Ghíyáṣu-d-dín Tughlaq II. He is mentioned in Thomas' *Chronicles*, as the twenty-first king (A. H. 790-791 = A. D. 1388). He reigned only a few months, as the rival of Muḥammad bin Firúz and Abu Bakr. Thomas' *Chronicles* only notice "silver and copper" coins of his (p. 302). The present collection contains two gold coins of his, of two different types. The first (Plate IV, No. 2) reads as follows:

Obv.	Rev.
السلطان الاعظيم	في زمان الاعام
خليفة الدنيا والدين	اهبئ المرصدين
تلقى شهاد	ابي مهد الله
السلطاني	خلدت خلاقته

Margin: on reverse: [ ٧ ] ٩١ ..... دهلي

It was struck at Delhi, in the year 791. The mint is distinct on the margin, but the date is only partially preserved. There can be no doubt, however, of its being a coin of Tughlaq II., and not of Tughlaq I., on account of the mention of the Khalif Abi 'Abdulláh. This Khalif only ascended the throne in 763 A. H., while Tughlaq I. died already in 725 A. H. Abi 'Abdulláh's Khalifat lasted, with interruptions, down to 808 A. H. This identification I owe to Mr. Chas. J. Rodgers, of the Archaeological Survey, to whom I showed the coin.

The second (Pl. IV, No. 3) reads as follows :

Obv.	Rev.
غیلٹ الدنیا	المتوکل علی
والدین ناصر	الله ابو المظفر
ابو المؤمنین	تعلق شاه

Margin, on reverse : illegible.

This coin is also shown to be one of Tughlaq II., by the mention of the Khalif Al Mutawakkal 'Alí Alláh, who is the same as the above mentioned Abi 'Abdulláh. The execution of this coin is rather crude, especially of the word Abu-l-Muzaffar.

3. One coin of Abú Bakr, the son of Zafar Khán and grandson of Firúz Sháh. He succeeded Tughlaq II., but only reigned for a little more than a year, from 791 to 792 A. H. In Thomas' *Chronicles* (p. 303) he is noticed as the twenty-second king, but only copper or silver copper coins of his are described. The present collection contains one gold coin, which reads as follows (Plate IV, No. 4) :

Obv.	Rev.
السلطان الاعظم	فی زمان الامام
ابو بکر شاه بن ظفر	امیر المؤمنین
بن فیروز شاه	ابی عبد الله
السلطاني	خادم خلافته

There are faint traces of a margin on the reverse, which probably gave the mint and date.

4. One coin of Sikandar bin Ilyás, one of the independent kings of Bengal. For some account of him, see this Journal, vol. XXXVI, p. 58, and vol. XLII, p. 256. So far as I am aware, only silver coins of his have hitherto been discovered; they have been described and figured by E. Thomas, in vol. XXXVI. The coin in the present collection is of gold, and reads as follows (Plate IV, No. 5) :

Obv.	Rev.
العام	يُمِين خَلِيفَةٍ
الْأَعْظَمْ أَبُو	الله نَاصِرُ الْمُعْدِرْ
الْجَاهِدُ سَكِنْدَر	الْمُوصَنْدِينَ خَلَدْ
شَاهُ ابْنُ الْبَاسْ	الله خَلَدْ
شَاهُ السُّلْطَان	فَتَهْ

There was a margin on the reverse, which probably contained the mint and date, but it is quite mutilated. The readings are identical, and their arrangement nearly identical, with those on Thomas' type No. 4 (or coin, No. 22) in vol. XXXVI, p. 64. The mint, accordingly, would seem to have been Fírúzábád.

To these five coins I add another which is not new, as it has been already described by Thomas in his *Chronicles*, p. 298. But I am not aware that it has ever been figured; and the present specimen has the further advantage of having preserved a portion of the margin on the reverse, giving the mint and date. It is a coin bearing the joint names of Fírúz Sháh and his son Fath Khán, and reads as follows (Plato IV, No. 6):

Obv.	Rev.
شَاهُ	فِي زَمَانِ الْأَعْمَامِ
فَتحِيَانِ فِيروز	إِمَيرِ الْمُؤْمِنِينَ
مَدِ الله ظَلَالَ	ابْرَاهِيمَ الْمُعْتَصِدِ اللَّهِ
جَلَالَهُ .	خَلَدِتْ خَلَانَتْهُ

Margin : on reverse : ..... فِي سنَةٍ اَحَدٍ ..... ۵ ..... ۵ ..... ۵

Fath Khán was made co-regent in 760 A. H., and the Khalif Abu-l-Fath whose name appears on the reverse, reigned from 753-763 A. H. It follows that the date of the coin, of which only the numeral 1 is preserved, must be 761. The name of the mint I am unable to read.

I take this opportunity to publish figures of two copper coins of Saifu-d-dín al Hasan Qurlagh. They belong to the well-known "Bull and Horseman" type, already noticed by Thomas in his *Chronicles*, p. 96 (No. 82). They show on the obverse a horseman with the legend, in Nágari characters, ਸ੍ਰੀ ਹਸਾਨ ਕੁਰਲਾ S'rí Hasána Kurlaka; and on the reverse a humped bull, also with a Nágari legend. The latter, as given by Thomas, is ਸ੍ਰੀ ਹਸਾਨ ਕੁਰਲਾ S'rí Hasána Kurlaka; and this is, no doubt, the style in which it is met with in by far the greater majority of specimens. But occasionally the name is found in full ਕੁਰਲਕਾ Kurlaka. Among a number of 100 of these coins, discovered not long ago in Sháhpúr in the Panjab, and examined by me, I found about a dozen giving the full name (see

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*Proceedings* for December 1888). On Plate IV, I give the reverses of four specimens (Nos. 7—10). No. 7 shows the usual form कुरला *kurala*, but No. 8 has distinctly कुरलका *kuralaka* (the ल *l* is slightly injured); No. 9 reads श्री हसना कु *S'ri Hasana Ku*, and No. 10 has श्री हसना कुरला *Sri Hasana Kurala*.

I also take this opportunity to publish two gold coins (Plate IV, fig. 11, 12) which I found among a lot of 506 coins collected by Bábú P. C. Mukherjí, on special duty with Archaeological Survey, and forwarded to the Indian Museum in Calcutta. They belong to the class commonly known as ‘Kanauj coins.’ Coins of this description were issued by the Kulachuri kings of Chédî, the Gahārwār (Rāthor) kings of Kanauj and the Chandel kings of Khajuraha. As the two coins, here published, are said to have been found in Khajuraha, I think it most probable that they are Chandel coins, though I feel uncertain as to their exact attribution.

No. 11—I propose to read.

श्री मद्दी	<i>Sri Mat Pa-</i>
रमर्दि	<i>ramarddi</i>
देवी	<i>Deva</i>

No. 12—may be read.

श्री मद्दी	<i>Sri Mat Vi-</i>	or	श्री मद्दा	<i>Sri Mat Bá-</i>
रवर्मा	<i>ra Varmma*</i>		लवर्मा*	<i>la Varmma*</i>
* देवी	<i>* Devi</i>		* देवी	<i>* Devi</i>

The final long *i* of *devi* seems clear; but it is puzzling.

The king to whom No. 12 belongs, I take to be the 20th of General Sir A. Cunningham’s list of Chandel kings (*Archæological Survey Reports*, Vol. XXI, p. 80), viz. Víra Varmma, who reigned from about 1240—1280 A. D. Or it might be Bála Varmma, mentioned by Mr. V. A. Smith in his paper on the “History of Bundelkhand” (Journal, B. A. S., Vol. L, p. 19); but he appears to have been only one of the younger scions of the regal house, and would not have been entitled to issue coins in his name.

No. 11 I take to belong to the well-known Paramárddi Deva (the 18th of Gen. Sir A. Cunningham’s list), who reigned from about 1165—1203 A. D., and fought with the famous Prithví Ráj and Qutbu-dín Aibak.

If my attributions are correct, both the coins now published would appear to be unique. For the only Chandel coins hitherto known and published, so far as I am aware, are those noticed by Gen. Sir A. Cunningham in his *Archæological Survey Reports*, Vol. X, pp. 25—27 (see his Plate X). They belong to the following five Chandel princes: Kírti Varma (12th of the list), Hallakshana Varma (13th), Jaya Varma

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(14th), Prithví Varma (16th), Madana Varma (17th). Then follows Paramarddi Varma (18th), a coin of whom is now published for the first time. I may note, however, that Gen. Sir A. Cunningham's coins, Nos. 15 and 16 on his Plate X (Vol. X), appear to show some resemblance to my No. 12. They too seem to read *devī*. They are marked on his Plate as "unknown."

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# JOURNAL

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## ASIATIC SOCIETY OF BENGAL.

Part I.—HISTORY, LITERATURE, &c.

No. II.—1889.

*Life of Sum-pa Khan-po, also styled Yeses-Dpal-hbyor, the author of the Rehumig (Chronological Table.)—By BÁBÚ SARAT CHANDRA DÁS,*  
C. I. E.

This great Lama was born in the year 1702 A. D. (*Tree-monkey* of the 12th cycle of 60 years) at a place in the neighbourhood of the *Dgon-luñ* monastery of Amdo in ulterior Tibet. He is better known by his family name of Sum-pa, which means one from the country of Sum, a province in Western Tibet. In his infancy he is said to have given indications of his identifying himself with the spirit of his predecessor. While very young he learnt to read and write with extraordinary facility. He became well known by the name of Sumpa-Shabs-drúñ. He was admitted into the monastery of *Dgon-luñ* in the 9th year of his age. He received instruction in the sacred literature of the Buddhists under *Lchan skyá Rinpo-chhe Nag-Dván chhos ldan* and *Thu Kwan chhos kyi-gya-mtsho* and other great Lamas. From *Lchan-skyá* he received the vows of monkhood, who gave him the name *Yeses Dpal hbyor*. He studied metaphysics, logic, rhetoric, poetry, Buddhist liturgy, ritual, and the dogmatical and theoretical differences of the various Buddhist schools. He also learnt arithmetic, medicine, the science of vocal music, the works on Sútras and Tantras, and the art of sacred painting. With the acquisition of all this learning he was occupied till the twentieth year of his age. In addition to acquiring all the virtues and talents of his predecessor, he gained the highest proficiency in astronomy, astrology and the science

of figures. His fame of learning surpassed that of all other Lamas of his age in Tibet, China, and Mongolia. In the twentieth year of his age he visited Tibet proper, and took his admission as a student in the monastery of *Hbras-sPúñ* (*Dapúñ*). In the year 1725 he visited *Gtsañ*, where he took the final vows of monkhood from Panchhen *Blo-lsaañ* Yeses. In the 22nd year of his age he went on a pilgrimage to Lhokha with a view to visit Sam-yea, and the famous sanctuaries of Yar-luñ, where he was very much pleased with an interview with *Rgya lsras* Rinpoche (*Ñag Dvañ Hjig s med*). *Rgyal-sras* is said to have explained to him in a prophetic manner what he was destined to achieve and how he should proceed to Amdo, for the purpose of founding monasteries and temples there, and also for diffusing Buddhism in China. In his 23rd year he was appointed 'M'Khanpo (abbot) of *Sgo Mañ* in *Hbras spuñ*. In the following year, when a dispute arose between the two provinces *Dvus* and *Gtsañ*, he persistently declined to allow the monks of his college to take up arms against their enemies, as it was an act prohibited by the laws of Buddhism. The monks of other colleges followed his example and desisted from fighting. He filled the chair of *Sgo-mañ* for a period of five years, after which he returned to Amdo. In the 30th year of his age, in pursuance of the prediction of *Rgyal-sras*, he founded the monastery of *Bshad Sgrub-gliñ* with about eighty monks. He brought the recluse hermitage of *Bsam.gtan-gliñ ri-khrod* with fifteen monks, which was founded by *Dpal lDan hod* sscr, under his own monastery, and afterwards called it by the name of *Sum-pa rikrod*. At the age of thirty-four, at the command of the emperor Chhin-luñ (divine protector), and in the 2nd year of his reign, he visited China. Both *Lchan skyā* *Rol-pahi* *rDorje* and he were presented to the emperor, who asked them many questions on religious matters. *Sumpa Khanpo* is said to have answered all of them without any difficulty whatever. Pleased with him the emperor commanded that he be appointed the spiritual guide of all the chiefs of Mongolia, and he also conferred on him a high sacerdotal rank by letters patent, and authorized him to bear the title of *Huthogtu* (saint). The Lama respectfully accepted all the imperial favours, with the exception of the title of *Huthogtu* which honour he respectfully declined, according to him it being intended for those who aspired to worldly glory. The emperor was struck with the Lama's indifference to such a high honour, and remarked that within his vast empire he did not know one who like him could look with indifference at such an exalted distinction. Henceforth he rose high in the esteem of the emperor and was declared to be a real Lama. He resided in China for nine years. The emperor occasionally used to call him to his presence. The *Lchan skyā*, who presided at the head of *Labrang* (church), commanded that all

the Tibetan books on Buddhism extant in China should be revised by Sumpa, which he did to the great satisfaction of all. He therefore gave him the clerical title of Ertoné (precious) Pandita. He presented him with a diploma inscribed on a yellow scarf. Once on every month the emperor used to give him audience and converse with him on religious matters for several hours. He resided for five years in Peking, during which time he enjoyed the esteem and the veneration of the Manchu and the Mongol residents and the pilgrims of Peking. At the time of his return to Amdo, which he performed via Dolonor and Khar shonpo he received considerable presents from the emperor, Lehañ-skyá and the great Wangs (chiefs) of China and Mongolia. At Rivo-rtsé lha (Woo-thai) he stayed one year in order to perform religious worship in the great sanctuary of Manju Ghosha. In his northward journey he visited Alaksha, receiving immense presents from the Mongols, whence he proceeded to Dgon-luñ. Being indifferent to worldly comforts, he did not like much ostentation, and consequently kept few retainers and servants. In the 43rd year of his age he was appointed to the headship of Dgon-luñ monastery. Out of the immense wealth he had acquired in China and Mongolia he used to send large presents to the Panchhen and Dalai Lamas, to the great monasteries of Sera, Hbras-spuñ, Dgah ldan, Bkra sis lhunpo, &c. He also set up innumerable Buddhist images, inscriptions and chhortens &c. His works are voluminous and many. Being dissatisfied with the existing works on astronomy, astrology and chronology of Tibet, he wrote a dissertation on them after collating 20 works by different authors. He found the works of Mhas-grub rje and Bu-stoñ to be more correct than others. He died at the age of 73. The following are his principal works:

*Kun-gsal meloñ* (on arithmetic, astronomy and astrology) a large volume written in very small characters.

*Bdud rtsi thig-pa* (drops of nectar) on medicine.

*Lag-lbn* (practice) of medicine, &c.

*Sel-dkar meloñ* (crystal mirror) on diagnosis.

*Gso-dpyad.*

*Sku-gsruñ thug-rtan dkyil thig tshad* (structure, proportion and form of images, diagrams, symbols, &c.).

*Sgra, Sñan-nag and sslos gar* (rhetoric and poetry and drama).

*Rgya-Bod* and *Hor Chhos hbyuñ* (*Ljon-bssañ*), i.e. the history of Buddhism (rise and progress of Buddhism) in India, China and Tibet. This work was completed in the year 1747 A. D., and also contains the "Rehumig (chronological table).

A work on Buddhist charms to enable men to work miracles.

*Hdsamglñ Spyi bsr'* (general account of the world) on the geography of the world.

- A work on Yoga.
- A work on fortune telling and divination.
- A work on meditation.

## REHUMIG.\*

(Translation.)

CYCLE†—I

A. D. 1026.

The twelfth *Kulika* emperor, called Súrya, ascended the throne of Sambhala. *Dge bcs* Potova Rinchhen *gsal* was born. Gyi-jo Lo-cháva translated the *Kála-chakra* system of astronomy for introducing it into Tibet. The year of the Buddha's Nirvána being fixed in the year called *Fire-hare*, this year (1026) was the 361st year of the period of *Adhi-drishṭi*. According to the calculation of those who place the Buddha's death in the year *Iron-dragon*, this was the 408th year of *Adhi-drishṭi*.

A. D.  
1026

According to some writers the work, called *Dus-hkhor hgrel-chhen*, was translated in Tibet by Gyi-jo Locháva in the year

1027

*Se-ston* Kun-rigs, the spiritual teacher of Ma-chig Sha-ma lcham Sriñ and pupil of *hBrog-mi* Lo-cháva, was born.

1028

*Phu chhuñ-va gshon-rgyan* was born.

1030

Rinchhen sñiñ-po of *Stod luñ*, the pupil of *Spyan-sñava* was born.

1031

*Spyan Sñha-tshul khriñ hbar* was born.

1032

*IIkhon Dkon-mchhog rgyal-po* of *Sa-skya* was born.

1033

*La-chhen* (*bLama Chhenpo*) *DGoñgs-pa* rab *gsal* proceeded to the mansion of purity (died).

1034

*Rñog Chhos-rDorje*, the disciple of Marpa, was born.

1035

*Jovo rje Dpal ldan Atísa* arrived at *Mñah rigs*.

1038

*Rje-btsun Milaras-pa* was born. *Bari Lo-cháva Rinchhen-grags* was born. The Shalu monastery was founded. Náro Pan-chhen died.

1039

*Ye-ses hbar* of *Snehu ssur*, the eldest son of *Dgonpa-pa* was born. *Mñar sgom brton hgrus hbar* of *Smyug rum*, who was the pupil of *Spyan sna-pa*, was born. Atísa visited great Tibet (according to some) in the 61st year of his age.

1041

\* The italics in the proper nouns are not pronounced.

† The Vṛihaspati Cycle of 60 years was introduced into Tibet by the Indian Pandit Chandra Nátha in the year 1025 A. D.

The monastery of Myu-gu luñ was founded by <i>Hbrogmi Lo-cháva.</i>	A. D. 1042
Machig Sha-ma's husband was born. <i>Rma-Lo-cháva Chhos-kbar</i> of <i>La-stod</i> was born. <i>HBrom</i> met Atísa in the 41st year of his age.	1043
<i>Hbriñ Ston</i> of <i>Rgyal</i> was born. <i>Ssla-va grags-pa</i> , the son of <i>Lche dal sgañpa</i> , was born.	
<i>Chhag-khri mchhog</i> met Atísa.	1044
<i>Rgya-hdul hdsin dwañ phyug tshul-khrimñ kbar</i> was born. Atísa miraculously witnessed the religious service performed by Maitreya (Byams-pa) and Manjuśri ( <i>Hjam-dwyañs</i> ) at <i>sNe-thañ</i> .	1046
<i>Mu-dra-va</i> founded the monastery of <i>E-dgon</i> .	1048
<i>Gñal chhos kbar</i> was born. <i>HBrom</i> made his first presents to Atísa.	1049
Atísa wrote his work on the Buddhist chronology.	1050
Machig Lab sgron of <i>Kham-pa Luñ</i> was born. Machig yumo became the pupil of <i>Sba-sgom ye-byañ</i> and others of the later <i>Rñiñ-ma</i> school. <i>Dharma Bodhi</i> was born.	1051
<i>Sdiñ-po snubs Chhos-kbar</i> was born.	1052
<i>Rdorje Senge</i> of <i>Glañ-ri thañ</i> (Potova's disciple) was born.	
<i>Lama gshen</i> , the pupil of <i>Rñissom Locháva Chhos-bssañ</i> , was born.	1053
Atísa died at the age of 73.	
<i>Pá-tsha-va</i> <i>Locháva</i> called <i>Nima Grags-pa</i> was born. <i>Rma-sgom chhos gñes</i> of the <i>Shi-byed</i> school was born. <i>Shiñ ston chhos kbar</i> was born. The celebrated Machig Lab-Sgron was born. <i>Rinchhen bssanpo</i> the great <i>Locháva</i> died.	1054
<i>Trepö mchlhog</i> , the spiritual teacher and <i>Mkhanpo</i> of <i>Rñog legs</i> , was born.	1055
<i>Sher-hod</i> of <i>Shañg Kama</i> was born. The monastery of <i>Rva sgren</i> was founded by <i>HBrom ston-pa</i> .	1056
<i>Chhag-khri-mchhog</i> , one of the disciples of Atísa, died.	1057
<i>Rñog Blo-ldan sñes-rab</i> was born. <i>Dol bu sñer-rgya-ma</i> was born. <i>Rog-dmar-shur</i> was born.	1058
<i>Rma-byä Rna-ra-va</i> of <i>rGyal</i> was born. <i>Sna-nam rdon dwañ</i> of <i>Shañ</i> died.	1059
Machig receives spiritual instruction from <i>A-ston</i> .	1060
<i>Skhör-chhuñ</i> of <i>Phyag chhen</i> school was born. <i>Ma-chig Shama</i> , the pupil of <i>Se-ston Kun-rigs</i> , was born. <i>So-chhuñ Dge-hdun kbar</i> of the <i>Shi-byed</i> school was born. <i>Kun-dgah</i> , the second of the <i>Shi-byed</i> school, was born.	1061
<i>Se-mkhar-chhuñpa</i> (of <i>Lam-kbras-pa</i> ) held the monastery of <i>Lñogn-khar-chuñ</i> . <i>HBrom ston</i> died.	1063

A. D.	[No. 2,
<i>Enal-hbyor</i> Ame held the headship of Rwa-Sgreñ.	1064
<i>Rgy-agar</i> Phyag-na visited the Ye-rañ monastery in Nepal.	1065
Padma byañ-chhub of Sa-po sgañ, the pupil of Phu-chhuñ-pa, was born. Byañ-chhub yešes of Rgyal-tsha was born.	
IIJam-Dpal and Skyi khuñ-pa Hab-jo, the two disciples of the Grub thob Yumo, were born. Hdsad Dharma met Pha-dampa Sans rgyas. Lche-Sgom Nañ-pa unearthed the concealed scriptural treasures of Lche-b tsun, the Rñiñ-ma Lama.	1066
Chhos kyi Rgyal-po of Hkhon-phu, the brother of Machig Sama, was born.	1068
, Sarava Yontan Grags, the disciple of Potova, was born.	1069
Hkhon founded the grand monastery of Sa-skya, and Rñog legs šes founded the monastery of Gsañ-phu. Rma-Chhos šes met Pha-dampa.	1072
Sgro-phug-pa, the pupil of Ssur-chhuñ and disciple of Dkahl-bsni, was born. IIbrog-mi Locháva died. Ser-grags, the Rñiñ-ma Lama of Ssur-chhuñ, died.	1073
Sprul-sku Gshon-hod of Bya-yul, the disciple of Spyanshā, was born. Ses-rab Brtson of Khu was born. Brtson gyuñ Khu-chhén died.	1074
The great religious institution of king Mñah bdag rtse sde was founded. Iddog Locháva visited Kaśmír.	1075
Gtsañ-pa Rin-po chhe, the disciple of Bya-yul-pa, was born. Nam kha rdorje was born. Pá-tshab sgompa, the disciple of Kun dgah of the Shi byed school was born. Milaraspa proceeded to study under Marpa Locháva.	1076
IIbrom-ston of Rgyal was born. Sgro-chhos brtson, the pupil of Sgom of the Shi-byed-pa school, was born.	
After the death of Ames, Mdsod dgon-pa became the abbot of Rva-sgreñ.	1077
Blo-gros grags' Lha-rje sgampopa of Dwag-po was born.	1078
Rgya-hdul hdsin practised the ascetic vñws of vinaya at the monastery of Dgah-va-gdon.	1079
The foundation of the monastery of Gra-thañ was laid by Gra-pa mñon šes chan (a certain monk who was possessed of foreknowledge).	1080
Potova Rinchhen gsal died, after discharging the functions of abbot at the religious seat of Rwa-sgreñ for one year or (according to some) three years. Mdsod dgon-pa died.	1081
Henceforth for many years there prevailed a religious	1082

Byāñ chhub dge-mdsos, the pupil of Snc-hu ssnr-pa, was born.	Ras chhuñ rdor grags, the pupil of Milaras-pa, was born at Guñ thañ.	Milaras-pa performed asceticism to attain sainthood.	A. D. 1083
Sami sgom-pa Smon lam-hbar, the pupil of So-chhuñ-pa, was born.			1084

## CYCLE-II.

Sarava attended on Potova as his pupil.	1086
Ma Locháva Chhos-hbar died of poison.	1088
Dgyer Sgom chhenpo Gshon-grags, the pupil of Bya-Yul, was born. Rñog-mdo-sde, the spiritual son of Rñog Chhos-r dor, was born. Tshul-kphags-dan lapa, the Buddhist scholar, was born. Rog śes-rab blama, the spiritual successor of Rgyal-wa rten-nas, was born. Gra-pa mñon śes-rab chan died.	1089
Brtson hgrus hbar, known as Byn-hdul-va hdsin-pa (the Vinayic priest of Bya), was born.	1090
Sa-chhen Kun sñih, the son of Sa-skya Dkon rgyal, recognised as the 9th spiritual emanation of Chanrassig, was born. The saint Pha-dampa visited Tibet. Rñog Lo-cháva returned to Tibet.	1091
The Glan-thañ monastery was founded by Glan-ri-thañ-pa. Milaraspa, after the completion of his ascetical propitiations (attainment of sainthood), proceeded towards Tesi &c.	1092
Niñ phug-pa Chhos grags, the saint of Shañ who was the pupil of Byāñ-soms Ssla rgyan, was born.	
The Rñiñ Lama, called Rgya-nag-pa (the Chinese), was born. Ras-chhuñ-pa met Milaras-pa.	1093
The monastery of Lodgon was founded.	1094
Tshul-khrims dpal, the red cap Lama, was born.	1095
Bkra śis rdorje of Shañ Ston, a Rñiñ-ma Lama, was born.	
Marpa Chhos blo was born.	1096
Hod sser señ-ge, the disciple of Bya-yul-pa, was born. Dva gs-po Chhos gyuñ, the chief spiritual son of Sgampo, was born.	1099
Ye-r dor of Hchhad kha, the disciple of Sarava, was born. Pha-dampa visited China.	1100
On the demise of Hkhon-ston Dkon-mChhog rgyal-po, Bari Locháva ascended the throne of Sa-skya.	
On the death of Glan-tshul byañ, Hbriñ ston succeeded to the headship of RGyal (became abbot of Rgyal).	
Rñog Chhos rdor died.	1101
Stab ka-va Darma grags, the disciple of Sarava, was born.	

Khyuñ tshañ Thod-dmar-va was born. <i>Stod luñ-pa</i> founded the monastery of <i>Btson-gro dGonpa</i> . <i>Spyan sña tshul hbar</i> died at <i>Shug-rûm</i> . <i>Sgrol Sgom</i> , the pupil of <i>Sgampo</i> , was born.	1102
<i>Sgam-po-va</i> received the final vows of monkhood.	1103
<i>Potova rinchhen gsal</i> died.	1104
<i>Gtum-ston Blo gros grags</i> , the pupil of <i>Sarava</i> , was born.	1105
<i>Phu-Chhhûñ-va</i> died at the monastery of <i>Poto dgon</i> .	
<i>Steñ-pa Lo' cháva</i> who brought the <i>Kaśmírian Pandit Al-anika Deva</i> was born.	1106
<i>Chhos-sen</i> of <i>Phya-pa</i> was born. After the death of <i>Rnog Locháva Shañ-Tshe sriñ Chhos kyi blama</i> held the headship of <i>Gsañ-phu</i> for thirty-two years. A succession of twelve lamas occupied a period of 159 years. <i>Snug-rum-pa chhenpo</i> died.	1108
<i>Rdorje rgyal-po</i> ( <i>Phagmo-grub-pa</i> ) was born. <i>Karma dus gsum mkhyanya</i> was born. <i>Sgampo</i> served <i>Milaras-pa</i> as his pupil.	1109
<i>Kun-sñiñ</i> ascended the throne of <i>Sa-skya</i> . The <i>Gva-gor-dgon-pa</i> was founded by <i>Gñal Chhos hbar</i> .	1110
At <i>Chhu-bar-Milaras-pa</i> triumphed over a troop of demons.	
<i>Sgampo</i> performed ascetic propitiations at <i>Hol kha</i> . <i>Gñal Chhos hbar</i> died.	1111
The final visit of <i>Pha-dampa</i> to Tibet. The incarnations of <i>Las chhen Kun-rgyal</i> , &c., founded monasteries in <i>Bya-yul</i> .	1112
<i>Khyuñ tshañ yeñes blamu</i> , the disciple of <i>Ras chhuñ</i> , was born. <i>Jo-tshul Ses</i> , the spiritual son of <i>Rnog mdo-sde</i> , was born. <i>Kham luñpa Chhenpo</i> , the pupil of <i>Hgrom</i> , died.	1114
<i>Sgompa tshul Khrims</i> of <i>Dvag-po</i> was born. <i>Rgyal-va ye-grags dmar-va</i> was born. <i>Stod Luñpa Chhenpo</i> died. <i>Se-ston Kun rigs</i> died.	1116
<i>HChhus dar brtson</i> , the disciple of <i>Sgro</i> (of the <i>Shi byed</i> school), was born. Some of the <i>Gter-ston</i> of the <i>Sñiñ ma</i> sect discovered hidden books. <i>Pha dainpa</i> died.	1117
<i>Ma Khro-phu Rgyal-tsha</i> , the disciple of <i>Panchhen Sákyá sri</i> , <i>Rnog-mdo-sde</i> and <i>Phag-gru</i> , &c., was born. <i>Yeñes hbar</i> of <i>Snehu Ssur</i> died.	1118
<i>Dgyer sgom</i> founded the monastery of <i>Rgya-ma Rin-chhen sgnñ-rñiñ</i> .	
<i>Hbrñ-ston</i> died. <i>Skam ye-rgyan</i> of the <i>Shi-byed</i> school died.	1119
<i>Thog-med grags</i> , the spiritual son of <i>Rnog mdo-sde</i> , was born. <i>Rma Rna-ra-va</i> became the abbot of <i>Rgyal</i> . The age of <i>Samádhí</i> commenced.	1120

Chhos *rgyan* of Se-skyilbu, the disciple of *Hchhad ká*, was born.

The monastery of *Sgampoi dgonpa* was founded by *Dvags po Lha-rje*. 1120

*Thogs med Hod* of *Rhög* was born. *Brtson-grags* of Shañ was born. When *Skor-chhuñ* died, his body received animation. The resurrection was due to the Indian saint *Nirupa* having entered it in a miraculous manner. 1121

*Sla-hod*, the spiritual son of *Hkhon-phu-pa*, was born. *Gynbrag pa* was born. *Ghon-brton* of *Glañ-luñ*, the pupil of *Bya-yul* *Locháva*, was born. *Rje Milaras chhcu* died. 1122

*Rdo-rje señge* of *Glañ thañ* died.

*Jo Hbum*, the father of *Hta-ston Jo-ye* and *Jo-bsod* of the *Rñiñ-ma* school, was born. The later *Kun-dgah* of the *Shi-byed* school died. 1123

*Karma dus mukhyen* was admitted into the order of monkhood by *Tre-po mchhog blama*. *Achárya Abhayakara* died. 1142

*Mal Kapa chan*, the disciple of *Sama*, was born. *Lcheston yon-tan gssuñs* of *Se-brag* was born. 1125

The *Kaśmírian Pandit Sákyá Sri* was born.

*Hjig-rten Grags-pa Rgya-va rten*, who became the disciple of *Pá-tshab sgom-pa* of the *Shi-byed* school, was born. *Hod hjo gshon-nu yontau* was born.

The 13th *Rigs-ldan* (*Kulika*), called *Sna-tshogs gssungs* (*Viśva-rúpa*), succeeded the throne of *Sambhala*. 1126

*Dge-bcses glan* of *Rgyal* was born. *Padma-rdorje Ras-pa* (he with locks) of the *Hbrug-pa* school, was born.

*Karma dus mukhyen* visited *Dvus*. *So-chhuñ dge khnr* died. 1127

*Shal-te Dgra bchom-pa*, the saint of *Balti*, was born. *Jo hod gchuñ*, also called *Rhög jo va-soñ*, was born. *Rma Narava* died. 1128

*Ses rab Byañ-chhub*, also called *Dvags po Sgom-Chhuñ*, of *Dvags-po* was born.

*Rgyal tsha Byañ yeñes* became abbot of *Rgyal gdansa*. *Snubs chhos kbar* died. 1129

*Karmaja Ses-rab hod* of Shañ died. *Rgya-hdul hdsin-pa* died. *Sa-vo-sgañ-pa* died. *Ses rab rgyam* of *Dol* died. 1130

The red cap *Lama Tshul khrims kbar* died. 1131

*Nam-mkhan hod* of the red cap school, who was the re-embodiment of *Shya rmar Tshul dpal*, was born.

*Dus mukhyon* received the final vows of monkhood from *Mal hdul hdsiu*. 1132

Sgampo <i>hdul hdsin</i> was born. <i>Sgro-phugpa</i> died.	1133
<i>Mñah bdag Ñáñral</i> , king of Tibet (recognised as the 11th incarnation of Chanrassig), was born.	1134
<i>Hod sser Seäge</i> founded the monastery of <i>Khrom Kam dgompa</i> at <i>Khrom Gher</i> .	1136
<i>Sáñs rgyas dpon-pa</i> , the younger brother of <i>Rgyamé dgyer sgom</i> , was born. <i>Shon-hbyuñ</i> was born. <i>Rog bkra grags</i> , the spiritual son of <i>Rog Sos-rab blama</i> , was born. <i>Gshon-hod</i> of <i>Bya-yul</i> died.	1137
<i>Dus Mkhyen</i> visited <i>Sgampo</i> at <i>Dvagpo</i> . <i>Khyuñ-po</i> died. <i>Rgyal-tshab Byañ yeñes</i> died.	1138
‘ <i>Hbrom ston</i> of <i>Rgyal</i> became abbot of <i>Rgyal gdansa</i> . <i>Sarave yontan grags</i> died.	1139
<i>Bsod nams rtse-mo</i> , the spiritual son of <i>Sa-skyá Kun-snñiñ</i> , was born.	1140
<i>Bkraís dpal</i> of <i>Thañ-pa chhenpo</i> in <i>Stag-luñ</i> was born.	1141
<i>Hjig-ten gsum mgon Rin bssáñ</i> the governor of <i>Hbri-gon</i> , was born. After the death of <i>Hbrom-ston</i> of <i>Rgyal</i> , the abbotship of <i>Gdansa</i> remained vacant for nine years. <i>Kr</i> spent his summer recess at <i>Gdansa</i> . <i>Khu-śer brtson</i> died.	1142
<i>Dgyer sgom tshul señ</i> , the disciple of <i>Mal Ka-va chan</i> and <i>Phag-gru</i> , was born.	
<i>Gsañ ston spyipa chaspa</i> , one of the Pan chhen of <i>Sa-skyá</i> , was born.	1143
<i>Hkhonphu-pa</i> , the brother of <i>Ma chig Sama</i> , died.	1144
<i>Rñog jo bsod</i> died.	
<i>Rgyal Chharmo</i> , the spiritual son of <i>Rñog thog med</i> , was born. <i>Rñogjo Hod</i> died.	1145
CYCLE III.	
<i>Rjo-btsun Grags-pa rgyal-mtshan</i> , the spiritual son of <i>Sa-chhen</i> , was born.	1146
<i>Kun-ldan Ras Chhuñ</i> , the younger brother of <i>Khro-phu rgyal-tsha</i> , was born.	
<i>Rñiñ-ma Rgya-nag-pa</i> , the disciple of <i>Sgro-phug Rñiñ-ma Lama</i> , died.	1147
<i>Shig-pa bdud rtsi</i> , the disciple of <i>Rñiñ ma Se-brag</i> , was born. <i>Machig Sama</i> died.	1148
<i>Rog Ses-rab blama</i> , the religious and ministerial successor of <i>Rgyal-va-rten-na</i> , was born.	
<i>Dvagpo sgom-tshul</i> held the abbotship of <i>Sgampo</i> . <i>Dpal-chhen Hodpo chhe</i> , the son of <i>Sa-chhen</i> , was born.	1149

Phagmo grub-pa interyiewed <i>Rje-Sgampo-va</i> .	1150
<i>R dor-señ</i> , the younger brother of <i>Rñog Chharmo</i> , was born.	
<i>Sgro chhos brtson</i> died.	1151
<i>Chhag Locháva</i> , also called <i>Dgra-bchom Rtehu rava</i> , the disciple of <i>Steñ-pa Locháva</i> , was born.	
Gro-bdud-rtsi grags of <i>Snarthañ</i> was born. <i>Gtum-ston</i> founded the monastery of <i>sNar thañ</i> . <i>Dag-pa ses tsul Phags-paoñ Ñan lam</i> became abbot of <i>Rgyal gdansa</i> .	
<i>Dvagspo Sgampo-va</i> died.	1152
<i>R dorje tshul khriñs</i> of <i>H bri goñ</i> was born. <i>Dvags-po Sgom-tshul</i> founded the monastery of <i>Mtshur-lha luñ</i> at <i>Stod-luñ</i> .	1153
<i>Dus mkhan pa</i> founded the <i>Karmapa</i> monastery of <i>Gshu mtshur Lha luñ</i> at <i>Gshuhi gru bshi Lha luñ</i> .	1154
<i>Thogs med</i> grags of <i>Rñog</i> died.	1155
<i>Kun dgah rdorje</i> , the spiritual son of <i>Rñog jo-tshul</i> , was born.	1156
<i>Dvañ-phyug byañ rin</i> of <i>Lha luñ</i> , who was the disciple of <i>Se-spyil-pa</i> , was born. <i>Bssañ mo</i> , the spiritual son of <i>Sañs rgyas dpon ston</i> , was born.	
<i>Niñ hbum</i> , the son of <i>Rñiñ-ma shañ-ston</i> , was born. <i>Pá-tshab sgompa</i> died. <i>Sa-chhon Kun-mñiñ</i> died. <i>Rñog jo-tshul</i> died. <i>Phag gru-pa</i> founded the monastery of <i>Gdansa mthil</i> .	1157
<i>Bsod nams rtse mo</i> became the grand hierarch of <i>Sa-skyá</i> . <i>Dge-bñcs Ñanlampa</i> died. <i>Dus mkyen</i> founded the monastery of <i>Mtshur-phu</i> .	1158
<i>Sans-rgyas sgompa rdor gshon</i> of <i>Bya-yul</i> was born. <i>Dge-bñcs lhañ rib</i> was born.	
<i>Rma Locháva</i> and <i>Yañ dnenpa</i> , the immanations of <i>Machig Sama</i> , were born.	1159
<i>Yeñes rdorje</i> (also called <i>gtsañ-pa Rgya ras pa</i> ), the disciple of <i>Hbrug-pa gliñ raspa</i> , was born. <i>Gtsañ rippochhe Nam rdorje</i> died. <i>Ras-chhuñpa</i> died.	1160
<i>Chünigis Khán</i> , the conqueror, who turned the wheel of might, was born.	
<i>Skor Nirúpa tava</i> died.	1161
<i>Rta sten jo yeñes</i> , the <i>Rñiñ ma Lama</i> , was born.	1162
<i>Gños Rgyal-va lha nañva Sañs rin</i> , the disciple of <i>Skyob-pa</i> , was born.	
<i>Dus mkhyen</i> founded the monastery of lower <i>Kam-po gnañ</i> . The monastery of <i>Hchhad-ka gsarma</i> was founded by <i>Se-skyil-pa</i> . <i>Khyuñ-tshañ Thod dmar</i> became abbot of <i>Rgyal gdansa</i> . <i>Hab jo Srás</i> , the disciple of <i>Yumo</i> , died.	1163

*Bya-hchhañ-kha-pa* founded the monastery of *Malgro Bya-hchhañ kha*. The two *Gliñras-pa* of *Stagluñ* interviewed Phag-gru.

*Ser-hod*, the son of *Rog bkra-grags*, was born. 1164

*Gtum-ston* died at *Chhos-luñ*. *Rdor-ston*. *Ser grags* became abbot of *SNarthañ*.

*Rhog mdo-sdö* died. *Ser hod*, the spiritual son of *Rog-bkra Grags*, was born. 1165

*Mñalri dge-mdas* died. *Shañ ston bkra rdor*, the *Rññ-ma lama*, died. The abbot of *Hbri-goñ* became the disciple of Phag-gru. 1166

*Jo-bsod* of *Dvus*, who was the younger brother of *Rta-ston-jo-ye* (*Rññ-ma Lama*), was born.

*Hdsed Dharmabodhi* died. 1167

*Gyam bssan Chhos smon lam*, the disciple of *Ssva-ra-va Skal-ye*, the son of Phag-gru, was born.

The Kashmírian Pandit *Sakya Sri* took the final vows of monkhood. The monastery of *Idod spañ phug* was founded by *Dus-mkhyen*. The monastery of *Skyor luñ* was founded by *Spal-te*. *Dvagepo sgom-tshul* died, after which the abbotship remained vacant for two years. *Phyá-pa Chhos sen* died. 1168

*Bsod rdor* of *Sbom-brag*, the disciple of *Karma sañs rgyas Ras-chhen*, was born.

*Rgyal* died at Phag-gru, and the abbotship of *Sdan-sa* remained vacant for six years.

*Khrom gser* died at *Kam kam*. 1169

*Rin-chhen S'cerab*, the younger brother of *Rog Serab hod*, was born.

*Sami smon ltm hbar* died. 1170

*Grags rgyan-pa* ascended the throne of the *Sa-skya* hierarchy. *Ser byañ* was appointed to the abbotship left vacant by *Sgampo*. 1171

*Khro-phu Lo-cháva Tshul-ses byams dpal*, who was a nephew of the *Khro-phu Rgyal tsha* brothers, was born. *Rog S'cerab lama* died. 1172

*Darma grags pa* of *Stabs-ka* died. *Jo-hbum*, the *Rññ-ma lama*, died. 1173

*Rinchhen Hod*, the disciple of Phag-gru, was born. The monastery of *Tshal* was founded. *Bya-hchhad kapa* died. 1174

*Chhos rje Sgañ-pa* was born. *Khyuñ tshañ yes'es Lama* died. 1175

*DPon ras dar sen* of the middle *Hbrug* school was born. The *Skyob-pa* (hierarch) of *Hbri-goñ* received the final vows of

monkhood. Shañ Lo-cháva grub-dpal died. Dvags-po Chhos gyuñ died.

1176

Sans rgyas sgompa of Snarthañ was born. Ye-grags dmar became the abbot of Rgyal-gdān sa.

1178

Gshon rdor of Mgar dampa Chhos sdiñ, the disciple of Skyob-pa, was born. Hbom dgon S'csrab dpal, the disciple of Stag luñ-pa, was born. The monastery of Stag luñ dgon was founded by Lama Stag luñ-thañ-pa.

1179

Sa-skyā Panchhen, the son of Dpal-hod sros, was born. Bsod rgyan of Ko-brag was born.

1180

The monastery of Rgyama Rin sgañ was rebuilt by Sans rgyas dvon-ston.

1180

Rsol nams rtshe of Sa-skyā died. Lha-btsun ssla Hod of Hkhon-phu died.

1181

Rñog Chiharmo died.

Ssañ tsha bsoñ rgyan, the younger brother of Sa-skyā Panchhen Kun dgah rgyal-mtshan, was born.

1183

The monastery of Karma lha sdeñ was founded by Dus mkyen-pa.

Rdo ston śer grags died at Snarthañ and was succeeded by Shañ btsum rdor hod who was born in the year iron-horse.

1184

The venerable Hgro-vahi mgonpo dvañ phyug Hod Lha-luñ dpon sras was born.

Grags rgyal, of Kharagpa, who was the spiritual son of Rgod-tshañ the Hbrug-pa Lama and disciple of Bhuriba, was born. Niñ phug-pa died. Rog Blra sis grags died.

1185

Dvon Ser hbyuñ, the disciple of Skyob-pa, was born. Bloras dvañ brtson of lower Hbrug, who was the disciple of Glañ rgyara, was born. The monastery of Tshal guñ thiañ was founded by Lama Shañ brtson grags. The image Lhachhen was constructed. Rgyal-va yésea died at Grags dmar.

1186

Hbrug-pa gliñ ras pa Padma-dorje was born.

1187

Bsam\* gliñ-pa, the disciple of Gañ-ba and spiritual son of Karma dus mkyen, was born.

Rgos tshañ mgon-po rdorje of upper Hbrug, who became the disciple of Rgya ras, was born.

Dge-bśca Glan rgyal became the head of Gdan-sa (chief seat of the hierarchy).

The monastery of Mtshur-phu was founded by Dus mkyen-pa.

Hor Chhiñ-gis became king of the Mongols. Se-spyil len-pa died.

1188

The king of upper Mo-rtse *Rgyal-po* presented the Lord Buddha's image with a golden crown.

*Hchhad-ka* monastery was governed by *Lhaluñ dvañ phyug* of *Se-spyil*.

King *Chhiñgis* conquered Man-churia. *Steñ-ba Lo-cháva* (*Tshul-khriñ khyuñ gnas*) died.

1189

*Ssim rinpochhe* of *Bya-yul* (*Sans-rgyas Ston-pa grags*) was born. *Rin mgon sku yal-va* of *Stag luñ dvon kar* was born.

*Glan* died and was succeeded by *Dge-bšes dri-hdul* at *Rgyal Gdansa*.

1190

King *Chhiñgis* conquered Solon country. *Mchhus dar brtson* died.

1191

*Skyas-ston* *byañ rin pochhe* held the abbotship of *Rgyab-gdansa*. *Lama shañ* died at *Guñ thañ*. *Karma Dus gsum mkhyen-pa* died. *Gshon-un brtson hgrus* of *Glañ-luñ* died. *Dvus-pa* died.

1192

Henceforth *Chhiñgis* became emperor of China. *Snas-thañ Shañ btsun*-died and was succeeded by *Groms chhe-be* who was born in the year *water-bird*.

1193

*Bya-skyuñ-pa* (*mdo-sdo mgon* of *Phorog*), who was *kobrag-pa* disciple, was born. *Khro-Lo-cháva* visited Nepal. *Chhiñgis* conquered Tartary. *Khro-phu rgyal-tsha* died. *Yon-tan gssañs* (*Rñiñ-ma Lama*) died.

1194

*Jo lbar*, the son of *Nima-kbum* (*Rñiñ-ma Lama*), was born. *Chiñgis* subdued the Danmag.

1195

The latter *Chhos rje dpal Chhag* was born.

1196

*Skyoñ-pa* and *Stag liñ-ba* built temples at *Phag-gru*. *Khro Lo-cháva* invited *Mitrapa* to Tibet who after a staying there for 18 months returned to India. *Chhiñgis* conquered *Kherañ*. *Jobsod* (*Rñiñ-ma Lama*) died.

1197

*Dvags-po grok-sgom* died. *Shva-dmar nam hod* died. *Rñiñ-ma-pa Shig-po* died.

1198

*Sgam-po sñi sgam-chhen-po* was born. *Bkra-Grags*, the re-embodiment of the red-cap Lama called *Nam-hod* who was a disciple of *Dus mkhyen*, was born. *Gshon-señ* of the middle *Hbrug-pa* school was born. *Khro-Lo-cháva* brought *Buddha Sri* to Tibet. *Chhiñgis* subjugated *Nahimanpa Ta-ge*.

1199

*Dge-bšes lchañ-ri* held the abbotship of *Rgyal gdan-sa*. *Sans rgyas sgom-pa* protected the *Lo-cháva* of *Bya yul*. *Gssi brjid Grags*, the spiritual son of *Rñog kun rdor* was born.

1200

*Spyan sña Rinchhen Ldan*, the disciple of *Ko-brag-pa* and *Yuñ dgonpa*, was born. *Chhiñgis* conquered the whole of *Hor*.

1201

*Rgya Lo-cháva* (*Rnam rgyal R dorje*) of Roñ was born. Phag-gru Thog-rdug pa was born. Sans rgyas yar byon Ses rab blama of Stag luñ was born.

Sans rgyas ras pa Rinchhen smonlam, the disciple of Shi-byed pa Rog shig-po, was born.

Sa-skya dpal-chhen Hod died.

1202

Karma Bakshi Chhos hdsin, the disciple of Sbom-brag-pa and pupil of Karma Ras chhen, was born. Kho Lo-cháva brought the Kashmírian Pandit Sakya Sri to Tibet.

Chiñ-gfs subjugated Harilig. Dgyer-tshul Señ died.

1203

Rgyal-po dgab, the younger brother of Rñog Gssi-brjid, was born. The monastery of Bde-va-chan at Sñie-thañ was founded by Rgya-hchhiñ rupa, the disciple of Gñal shañ.

His nephews, Sañs rgyas dpal and others, managed the monastery after his death.

1204

The monastery of Gyam bssañ dgon-pa was founded by Chhos Smon lam of Gyam bssañ.

1205

Chhiñgis visited Tibet and subjugated all its provinces with the exception of Mi-nag.

#### CYCLE IV.

Svara-yeseñ, the pupil of Phag-gru, died.

1206

Spyan-sna grags hbyuñ became the abbot of Phag-gru Gdansa which dignity he held for twenty-seven years. Sakya Pañđita received the final vows of monkhood from Sakya Sri Pañđita.

1207

Dvon dkarpa occupied the abbotsip vacated in consequence of the death of Stag luñ thañ-pa. Rgya-ma Sans rgyas dvon ston died.

1209

Tilla rdor grags, the younger brother of Hbri-goñ-pa, was born.

Dyon-po Dar señ became abbot of Hbrug Raluñ after the death of Gtsañ-pa rgya-ras. Mal-ka-pa-chan died.

1210

Hguru Chhos dvañ, a Rñiñ-ma gter-ston was born. Khro-Locháva constructed a gigantic image of Maitreya, eighty cubits high; which he also consecrated.

1211

Rgyalva, the eldest spiritual son of Hbrug-pa Rgod-tshañ-pa, Yañ dgon-pa and Rgyal-mtshan dpal were born.

The Kashmírian Pañđita Sakya Sri returned to Kashmír. The monastery of Glañthañ Chhos-sde was founded.

1212

Gshon-nu yon-tan of Hod jo-va died. Rñiñma Nima hbum died.

The pupil of <i>Hjam-gser</i> called <i>Chhos Sku-hoi</i> sser, who became the disciple of <i>Semo-chhe</i> the professor of <i>Dus khkor</i> , was born.	1213
Khublai (emperor Se-chhen) Khán of Hor was born.	
<i>SPal-te Dgra-behom</i> died.	1214
<i>Shva-dmar-tshul dpal</i> , the disciple of Karma Bakshí, was born. <i>Sñe-mdo thams chad mkhyen-pa</i> , the eldest son of <i>Smar-sêng</i> , was born. <i>Chhag dgra-behom</i> died.	
<i>Grags rgyan</i> of Sa-sky died.	1215
<i>Rdorje tshul-khrims</i> became the heirarch of <i>Hbri-goñ</i> . <i>Skyob-pa Hjig-rten mgon-po</i> died.	
• <i>Khro-phu kun-ldan-ras-pa</i> died. <i>Yañ-dven-pa</i> died.	
<i>Rgyal-va l'eten nas-pa</i> died.	1216
<i>Rin-chhen rdorje</i> his younger brother, who was the 12th (in succession), was born.	
<i>Dgo-bścs lchān riba</i> died. <i>Sgampo hdul hdsin-pa</i> died.	1217
<i>Glañ ston śesrab Señ</i> became abbot of <i>Rgyal-gdan sa</i> .	
<i>Rhog rdorseñ</i> died.	1218
<i>Rdorje tshul Khrims</i> of <i>Hbri-goñ</i> died.	1220
<i>Dyon Sesrab byuñ</i> became hierarch of <i>Hbri-goñ</i> . Buddhism was first introduced in Hor (Mongolia). <i>Chhiñ-gis</i> annexed Sar-tha-gva-chhen.	
<i>Rdorje yesé</i> ( <i>Chhos go-ba</i> of <i>Hbri-goñ</i> ) was born. <i>Hkhruñ Shig Darma señge</i> , the disciple of <i>Rog-mchhad ysun</i> , was born.	1221
<i>Dyon dkar</i> commenced building the grand hall of worship at <i>Stag luñ</i> .	1222
<i>Gños Lha nañ-va</i> died.	1223
<i>Bde-légs rgyal-mtshan</i> of <i>Nerañ</i> , who became the pupil of <i>Orgyan Rinchen</i> <i>dpal</i> , was born. <i>Shañ ston htshem-pa</i> became abbot of <i>Rgyal-va gdansa</i> .	
The monastery of <i>Dgo-hdun sgañ</i> was founded by the two disciples of <i>Sakyá Sri Paññita</i> named <i>Byañ</i> and <i>Rdor</i> . They also founded the monastery of <i>Sñomo tshag-mig</i> .	
<i>Sakyá señge</i> founded the monastery of <i>Namriñ</i> in <i>Byañ</i> (north) after which he died. <i>Sakyá Sri</i> died in Kashmír.	1224
<i>Rin Señ</i> of <i>Thog-kha</i> of <i>Hbrigoñ</i> was born. •The fourteenth <i>Kulika</i> ascended the throne of <i>Sambhala</i> . <i>Chhiñ-gis</i> subjugated <i>Miñag</i> in Tibet, after which he died.	1225
<i>Ogoti</i> , the son of <i>Chhiñgis</i> , who was born in the year <i>fire-sheep</i> , assumed the sceptre of the Mongol-China kingdom.	1226
<i>Sgampo Siépa jo sras</i> was born. <i>Sans rgyas sgom-pa</i> died.	1227

Orgyan Señge rinchhen dpal, the pupil of Rgod tshañ-pa of Stod Hbrug, was born.

Rta-ston jo-ye, the Rñiñ-ma Lama, died.

1228

Bkra-sis blama of Stag luñ was born. Jo-kbed, the Rñiñ-ma Lama, died.

1229

Rin-señ of Kham luñ in Bya-yul was born Sans rgya jo-ro dvañ phyug gshon-nu of Bya-yul was born. Gromo-chhe of SNar than died. Lha-luñ dvañ phyug died.

1230

Chhos smon lam of Gyam-bssañ died. Rog Sesrab blama was born.

Ogoti died. Guru Chhos dvañ recovered concealed religious books from the rock of Gnam-skas brag.

1231

Sañs ston tshul mgon of the Sans-pa school was born. Ser-hbyuñ died at Hbrigoñ. Gotan, who was born in the *fire-thiger* year, ascended the throne of Hor. Rñog kun-rdor and Rtags ldan bssañ died.

1232

Phags-pa, the son of Sa-skya Ssans-tsha, was born. Señgo-sgra, the son of Rñog rgyal-dgah, was born.

1233

Dyon dkar skuyalma of Stag luñ died. Sgam-po Sñi sgom-chhen died.

1234

Dar Señ, the disciple of Rgya ras of Gtsañ, died at Hbrng ra luñ. Gshon-sañ succeeded him.

1235

Rin-rgyan and Ye-hbyuñ, the sons of Ssañs tsha of Sa-skya, were born.

1236

Phyagna rdorje, the younger brother of Hphags-pa of Sa-skya, was born.

Ssañs tsha Bsod rgyan of Sa-skya died.

1237

Grags-pa yéso's of Phag-gru was born. Grags bsod (Htsham bchad-pa) of Hbri guñ was born. The Mongol chief Chhigya dorta, with his troops overrun Dvu (U) and Gtsañ, and killed So-ston and five hundred monks of Sa-skya, after which he burnt Rva-sgreñ and Rgyal-khañ monasteries.

1238

Chhos kyi blama died at Smarthāñ. Dyon-Ser-hbyuñ died.

1239

Rin bssañ, the younger brother of Rñog Señ ge sgrn, was born. Meloñ Rdorje, the pupil of Rñiñ-ma jo kbañ and disciple of Señ-ge rgyab-pa, was born. Jonañ kun-spañ Thugs brtson-hgrus rje, the pupil of Chhos sku hod sser, was born.

1241

Hphags-pa and Phyagna, the two nephews of Sa-skya Panqita, proceeded to Mongolia. Rog-śer hod died. Hbom dgon-pa of Stag luñ died.

1242

Rog-shigpo Rin-chhen Sesrab died.

1243

Chhos kyi rdorje, the younger brother of Rñog Rin-chhen bssan-po, was born.

Sa-skya Pañdita arrived at Lan-ju (Lan-chan).

1244

Sa-skya Pandita interviewed the Mongol king Gotan. Sñe-mdo smar sen died.

1245

Sa-skya Pandita's saintly powers were tested. Having found him to be a sage and saint, the king imbibed faith in him.

1246

King Gotan sent a proclamation to Tibet making a present of the provinces of U and Tsan to the Sa-skya hierarch. Gya-pa gañs-pa, the disciple of Dus-mkhyen, died. Sbom-grags-pa died.

1247

Grags rin gñis mchhod-pa of Phag-gru was born. Se-Spyil Kha-va yeśes of Lhobrag was born.

Shañ dkon dpal was born. Lo-cháva Ras died at the capital of the Hbrug-pa hierarchy. Sans-Sgom of Sñas than died.

1248

Sans rgyas dvon grags dpal of Stag luñ was born. S'esrab Señ-ge of Roñ, the spiritual son of Rgya Lo-cháva, was born. Nima señgo of middle Hbrug was born.

1249

MChhim nain grags became abbot of Snarthañ. Sa-skya Pandita died at Sprul-sde in Mongolia. King Gotan died.

1249

Mñi-khe, who was born in the year *fire-hare*, ascended the throne of Mongol-China. The Mongolian army suppressed Mon mkhar mgonpo gdon in Tibet.

1250

HPhags-pa of Sa-skya became prince Khublai's spiritual guide. The Saskya-pa hierarch took possession of the thirteen provinces of Tibet, called Khri-skor bchu-gsum.

1251

The Mongolian king went at the head of an army to Gara ljañ yyl and returned to his capital in the following year.

1252

Grags sen of Mun-mebrag kha-wa, the pupil of Jonañ kun spañ, was born.

1253

Spyan sna grags hbyuñ died.

1254

Bakshi became the spiritual guide of the Mongol king Muñ-khe. Ssem grags sen of Bya-yul died. Guru Chhos dvañ unearched the six Rñiñ ma scriptures.

1255

Sans-rgyas dpal bssan (Stag luñ dvon-po) was born. Phorog mdo-sde died.

1256

Señgo rinchhen of Spahi-skya and of the middle Hbrug-pa school was born.

Kun dgah bssan-po of Sñe-mdo, an incarnation of Rgod-tshañs-pa, was born.

1257

Rgyal-va yañ dgonpa, the son of Thams chas mkhyenpa, died. Rgod tshañ mgon rdor of Stod Hbrug died.

<i>Bde-legs rgyal mtshan</i> founded the monastery of <i>Ssañ ssañ nerañ</i> . <i>Lha hgro mgon dvañ phyung</i> died.	
<i>Muñ-khe</i> , the Mongol king, died.	1258
<i>Yon rgyam</i> , the pupil of <i>Jonañ kun spañ</i> , was born. <i>Karma Bsam-gliñ Rinchen</i> died.	1259
<i>Rgyal mtshan hbum</i> of <i>Hjag</i> , who became a leader of the <i>Sañspa</i> school, was born.	
<i>Karma Bakshí</i> , during the years <i>fire-serpent, iron-monkey</i> and <i>iron-bird</i> , made miraculous religious demonstrations. <i>Bsod rgyan</i> of <i>Go-brag</i> died.	1260
<i>Bdag-chhen bssañpo dpal</i> , the son of <i>Sa-skya Ye-hbyuñ</i> , was born.	
<i>Sakya bssañpo</i> , well-known by his other name <i>Stag luñ Lo-cháva</i> , was born.	1261
<i>Ssur-phu-va</i> , the pupil of <i>Spyan-sna rin ldan</i> , was born.	
The great shrine of <i>Mtshur-phu</i> was built by <i>Bakshí Ñe klan sgom</i> .	1262
<i>Sans rgyas ston tshul Khrims Señgo</i> of <i>Bya-yul</i> was born. <i>Chhang chhos rje dpal</i> died.	1263
<i>H Phags-pa</i> of <i>Sa-skya</i> returned to Tibet from Mongolia.	1264
<i>Kumára</i> , the son of <i>Melöñ rdorje</i> (of the <i>Rñiñma</i> school), was born.	
<i>Gshon-señ</i> died at <i>Hbrug-Raluñ</i> .	1265

## CYCLE V.

<i>Thog rdug-pa</i> died at <i>Phag-gru</i> . <i>Phyagna</i> of <i>Sa-skya</i> died.	1266
<i>Dharmapála Rakshita</i> , son of <i>Phyagna</i> of <i>Sa-skya</i> , was born.	1267
<i>Hphags-pa</i> again returned to Hor (Mongolia).	1268
<i>Emperor Sa-chhen</i> ( <i>Khublai</i> ), the grand son of <i>Chhiñgis</i> was engaged in building Peking and three other cities, from the year <i>wood-mouse</i> up to this year.	
<i>Kharag grags rgyal</i> of <i>Hbrug</i> died.	1269
<i>Gshon-nu Smon lam</i> of <i>Bya-yul</i> and <i>Spyi-ther pahi Dvonpor Grags-pa</i> of <i>Dvagpo</i> were born.	1270
<i>Sans rgyas yar-byon</i> of <i>Stag luñ</i> died.	1271
<i>Guru chhos dvañ</i> died.	1272
The monastery of <i>Tharpa-gliñ</i> was founded in the confines of Nepal and Tibet.	
<i>Ye-hbyuñ</i> of <i>Sa-skya</i> died in <i>Ljañ-yul</i> .	1273

Sakya bssāñ-po of Sa-skyā became the viceroy of the thirteen provinces of Tibet, called Khri-skor bchu gsum.	1274
Hjam-dvyañs don-rgyan of Sa-skyā and Dvañ-bo brtan Blama of Bsos rgyan were born.	
Sans rgyas dvon grags dpal of Stag-luñ founded the monastery of Byams rinpo-chhe.	1275
Ssur-khañ-pa lvañ ye of Se-spyil was born. Grags-pa lsoñ dpal of the Skah-brgyud school was born. Sñe-mdo Thams chad mukhyen-pa died.	1276
Rdorje rinchen of Hbrigon was born.	1277
Yeñes blama of Stag luñ was born. Sgampo chhos brgyan was born.	
*Rinchhen rgyal mtshan of Sa-skyā died. Bchuñ Tilli died at Hbrigcñ.	1278
Rinchhen Chhos rgyal of the Shi-byed school, who was the grandson of Hphrul shig-dar señ, was born. Hphags-pa of Sa-skyā died. The twelfth Bchuñ died.	
Sanergyas Ras-pa of the Shi-byed school died.	1279
Dharmapála became hierarch of Sa-skyā. Bja-roq Rdsoñ (jong) was captured. Rñog Gssi-brjil Grags died.	1280
Bya-yul Khams luñ-pa died. Rga-Lo-cháva of Miñagag died. Bkra-grags, the red-cap Lama, died.	1281
Chhos rgyan, the son of latter Rñag Chhos rdor, was born. Shva dmar Gragr señ, the first incarnation of Bkra-grags the red-cap Lama, was born.	
Rdor rgyan of Roñ, the first disciple of Ser señ, was born. Karma Bakshí died.	1282
Sans rgyas Sgomba of Bya-yul and Tshul khims Sesrab were born.	
The third Káarma-pa hierarch Rañ byuñ rdorje, an incarnation of Karma Bakshí, was born.	
Rdor-rgyal, the 28th biorarch of Hbrigoñ, was born. Rñog rgyal po dgah died.	1283
Lha-blo hod of Se-spyil was born. The Hbrigoñ-pa authorities burnt Bya-yul.	
Sans rgyas Geluñ Ston died, and the abbotship remained vacant for five years.	
Thog kha-va died at Hbrigoñ.	1284
Lha brag kha-va died.	1285
Gyuñ-ston Rdor dpal, the pupil of Ssur-byams señge* (the Itñin-ma Lama), who was Karma Rañ byuñ's spiritual guide, was born.	

Dharmapāla died at Sa-skyā, and Sarva-Hjam dvyāñs succeeded him in the hierarchy. Nē-sēñ of Hbrug Raluñ died.

Ratna guru of Stag luñ was born. Htsham bchadpa died at Hbrigōñ. Phag-gru Grags-ye died.

1287

Sōngérgyal-po of middle Hbrug was born. Mchhim nams grags of Snarthañ died.

1288

Bu-ston Rin-chhen grub was born. Rñiñma Lama Legs-lđan was born.

1289

The Sa-skyā-pa authorities sacked Hbrigōñ.

1290

Tshul-mgon of Bya-yul was born.

Gser-gliñ bkra śis dpal, a follower of Sans-pa, was born.

Dol bu Sér-rgyan, a disciple of Jonañ yon-rgyan, was born.

Kun-mkhyen chhos sku Hodszer died.

1291

Grags rgyal of Phag-gru, who had acquired the fourfold Rñiñma perfections, was born.

1292

Urgyan mgonpo śer dpal of Stag luñ died.

Mkhan-chhen Jñána Irajjñá was born. Sa-chhen's (Khublai's) grandson Olchalithu, who was born in the year wood-ox, became the emperor of Mongol China.

1293

Rgyal-sras Thogmed bssāñ po dpal was born. The Rñiñma Lama Gyuñ-ston Ssla-va Hjam dvyāñs bsam-hgrub rdor jo was born.

1294

Mehhuim karma kloñ-chhen-pa was born. Sgam-po Sñi-va Jo-sras died.

1295

Sans rgyas dpon-grags of Stag-luñ died. Emperor Khublai died.

1296

Bkraśis blama died at Stag-luñ.

1297

Karma Rñiñ Lama Gyuñ-ston visited Hor.

Tíri Kun-blo, son of Dpal bssāñ of Sa-skyā, was born.

Gyag-sde, Panchhen (Brtsön-hgrus Dar rgyas), the pupil of Shva-dmar Grags-séñ, was born.

1298

Ratnákara of Stag-luñ was born.

1299

Tiki situ Byañ rgyan of the Phag-gru dynasty was born.

1301

Dvan ló-cháva Byañ-chhub rtsemo, also called Blo-brtan dpon-po, was born.

The monastery of Lha-steñ was founded by Rañ-byuñ rdorje.

Hkhrul 'shig Darseñ of the Shi-byed school died. The Rñiñ-ma Lama Meloñ rdorje died.

1302

The venerable nun Legs blo rgyan, a disciple of Bssāñ dpal of Sa-skyā, was born.

1304

Jonañ Phyogs las rnam rgyal, a native of Mnah ris, who was the pupil of Dol-bu śer rgyan, was born.

1305

Emperor Olchahithu of Hor died.	1306
Klon Chhenpa, the disciple of Kumára (the <i>Rñiñ-ma Lama</i> ), was born. Another grandson of the emperor Sa-chhen, named Khulug who was born in the year <i>iron-serpent</i> , became emperor.	1307
The Sage Sañs ston Tshul mgon died.	1308
The saint Orgyan pa sefuge died.	
Tisri kun rgyan, the son of <i>Bssañ dpal</i> of <i>Sa-skya</i> , and <i>Hjam-dvyañs don rgyan</i> were born.	
<i>Rgyal-mtshan Dpal bsañ</i> of <i>Sañs khah-ra</i> , who became the disciple of <i>Ssur-phuva</i> , was born. <i>Gsar-ma Grags-ses</i> , the twelfth Phag gru hierarch, was born. <i>Hjag-chhen Byams dpal</i> of the <i>Sañska</i> school was born.	
<i>Gñis-mchhod</i> died at <i>Phag-gru</i> . <i>Dpal-bsañ</i> of <i>Stag-luñ</i> died.	1309
<i>Gshon nu rgyal-mtshan</i> of <i>Ri-pa</i> , the disciple of <i>Ssur-phuva</i> , was born. <i>Rñog chhos rdor phyi ma</i> died.	
Emperor Khulug died. <i>Blama Dampa bsod nams rgyal mtshan</i> , the son of <i>Bssañ dpal</i> of <i>Sa-skya</i> , was born. <i>Sañs rgyas</i> jovo of <i>Bya-yul</i> died.	1310
In Hor, Pauyanthu (born in the year <i>wood-bird</i> ), the youngest brother of the emperor Khulug, ascended the throne. <i>Yeñes Lama</i> of <i>Stag-luñ</i> died in India.	1311
<i>Sans-rgyas Rin-chen</i> died at <i>Hbrug Raluñ</i> . <i>Jonañ Kun spañ</i> died. The metaphysical theory of "Luñ thig" was inculcated by <i>Tshul rdor</i> , an incarnate <i>Rñiñ-ma Lama</i> .	1312
The sage <i>Hjam dpal yeñes</i> was born. <i>Hjam dvañs Kun dgah</i> sefuge of middle <i>Hbrug</i> was born.	1313
After the death of <i>Rdorje Rinchen</i> , <i>Rdorje rgyal-po</i> became abbot of <i>Hbrigoñ</i> and built the grand shrine of <i>Hbrigoñ</i> . <i>Sesrab Señge</i> of <i>Roñ</i> died.	1314
<i>Kun-dgah bsañ-po</i> of <i>Sñe-mdö</i> died.	1315
<i>Dkon-mchhog dpal</i> of <i>Shañ</i> died.	1316
The (astrological and astronomical) work, called <i>Rtsi Kun bsduñ</i> , was composed by <i>Rañ-byuñ-pa</i> .	1317
<i>Sgampo Sañs-rggas Chhos Señ</i> was born. The sage <i>Gshon-nu Grub</i> , the disciple of <i>Sañs-rggas</i> ston of <i>Sañs</i> , died. <i>Rñog Rin-bsañ</i> died.	1318
<i>Orgyan mgon-po</i> of <i>Stag-luñ</i> erected a largo shrine and furnished it with images and religious books. Emperor Pauyan-thu died.	1319
Gegeñ khan, the son of Pauyanthu, who was born in the year <i>water-hare</i> , ascended the throne.	1320

Blo gros Rnam dag was born in Bya-yul. Bu-ston wrote the historical work called Chhos khyuñ rin mdsod. Bssañ dpal of Sa-skyā died. Emperor Gegen Khan died in Hor.	1321
Ye-sun-the-mur, the great-grandson of Sa-chhen (Khublai), who was born in the year <i>water-serpent</i> , became emperor.	1323
Rdorgyan of Röñ died. Sañs-rgyas-ston of Bya-Yul died.	1324
Señ-rgyal died at Hbrug Raluñ.	1325
Nam mkhah rgyal-mtshhn of Lho-brag, who was Tsoñ-khapa's tutor, was born.	1326
Mthah-yas (Ananta), the fifteenth Kulika, ascended the throne of Sambhala. Kun-blo of Sa-skyā died. Yon-rgyam, the Jonañ Lama, died.	1327
Emperor Ye-sun-the-mur died.	1328
The two sons of the emperor Khulng, namely Rinchhen Hphags (born in the year <i>iron-mouse</i> ) and Kans'ali (born in the year <i>water-tiger</i> ), successively became emperors, and each died after a few months' reign. Pau-yanthu's son Chi-yá-thu (born in the year <i>wood-dragon</i> ) became emperor.	1329
The abbot Yeséa bsod nam rgya-mtsho was born.	1330
Don-grub dpal, the son of Señgo-hbum, the spiritual son of Rñog Chhos rdor, was born.	1331
Rañ-khyuñ Rdorje visited Hor.	1332
Ta-dven blo-rgyan and Ta-dven Chhos rgyan, the sons of Tisri Kun-rgyan of Sskyā, were born. Emperor Chi-yá-thu died. Ratna Sri, the son of Kausalí, born in the year <i>fire-tiger</i> , became emperor. After one month's reign he died.	1333
Nam-mkhah dpal of Stag-luñ was born. The monastery of Guas nañ was founded by Mtshur. Tho-gwan themur the son of Chi-yá-thu, born in the year <i>earth-horse</i> , became emperor.	1334
Rgyan hbüm of Sañs jag was born.	1335
Hbri goñ Chhos rgyal, who became Tsoñkhapa's tutor, was born. Se-spyil-pa Rinchhen Señ was born.	1336
Sgampo Chhos rgyan died.	1337
Se-spyil Lha of Ssur-khañ died.	1338
Sans-rgyas Sgom Phyi-ma died in Bya-yul.	1339
Ratna Guru of Stag-luñ died. Karma Rañ byuñ rdorje died in Hor.	1340
The fourth Karma hierarch Rolpaki rdorje Dhama Kírti was born in Koñ-po.	
Bsod nam ossañ of Smyuñ-gnas was born.	
Bsod nams rgyal-mtshan (Kun-spañ chhenpo) was born. Se-spyil-pa Sakya bsod was born.	

On the death of Nam legs-pa, Blama Dampa became the Sakya hierarch. Gshon-smon of Drag-po died. Kumára, the Rñin-ma Lama, died. Dpal-blo-btan died.

Mun-Me brag Kha-va, the J'onañ abbot, died.

According to the chronology of *Rgya-Ston* the Sútránta vyákarana was introduced.

Sakya bssañ the Lo-cháva of Stag-luñ died.

Blo gros Señge of the middle *Hbrug-Raluñ* school was born.

Lho-rin-pochhe Grags you of the *Bkahrgyud* school was born. Kun Señ died at *Hbrug-Raluñ*.

*Rje-btsun rañ hdah-pa* Gshon was born. Theg-chhen chhos rgyal kun bkra, the son of Chhos rgyan of Sa-skyá, was born. Tahi Situ Byañ-chhub Rgyan became the ruler of the entire *Dvus* (or central Tibet). Shva-dmar Grags señ died. The Shi-byed-pa abbot Rinchen Chhos rgyal died.

Rin rgyan *Dus hkor-va*, the pupil of *Hj'am-dvyañs* Chhos mgon Dolbus, was born. *Gyag-phrug* Sans was born.

*Mkha-spyod dvañ-po Ye-dpal*, the second red-cap hierarch, an incarnation of Grags-señ, was born. Sans rgyas rin-rgyan, the disciple of *Hjam-dvyañs* bssam grub the Rñin-ma abbot, was born. Se-spyil-pa Lha blo hod died.

Chhos hbyuñ rin-chhen, the disciple of *Hjag-chhen* Byams-dpal, was born. The town of *Itso-thañ* (also called *Itsis-thañ*) was founded by Tahi Situ. *Idor-rgyal* died at *Hbri-goñ*.

*Bsod nams lhun-grub* of Sc-spyil was born. The sage Jñána-prajña died.

Karma Rol-pañi rdorje entered monkhood. A great earthquake took place in Tibet.

Sar-rin-pochhe (of the *Bkah rgyud* school) of Khams was born.

Byañ-pa Tahi dven, with the permission of Ser-rgyan, repaired the monastery of Ñam riñ. Tahi Situ brought the whole of *Gtsañ* under his power.

*Blogros Señ ge* of *Rgyal-lha khañ* and others commenced the *Mñon-pa* (Abhidharma.)

*Hjam-dpal rgya-mtsho*, the adept, was born. Chhos lshi gsarma Grags byañ of Phag-gru, who became Tsoñkhapa's spiritual guide, was born.

Tsoñ-khapa was born at Tsoñ-kha. His disciple Sakya bsod was born. Spyan sña-va Bsod nams Grags was born. Grub-pa Sesrab of Snar-thañ was born. Karma Rol-pañi rdorje received the final vows of monkhood.

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Tahi Śrī Kun-rgyan of Sa-skya died.	1357
Bsodnam Grags of Phag-gru was born. Bkra-śis dpal br tsegs of Stag-luṇ was born. Gyag-sde pan chhen founded the monastery of E-bam. Rñog chhos rgyan died.	1358
Blo-gros bṣaṇ-po of Gtsaṇ, the pupil of Hbalri, was born. Byaṇ dpal, the son of Rñog don-dpal, was born. Chhos bṣi Rñiṇ ma died at Phag-gru.	1359
Ratnākara, the abbot of Stag luṇ, died.	1360
Jonaṇ Lo-cháva Ser-rgyan died.	1361
Rimi hbab-pa was born. Rje Tsöñkhapa received abhiṣeka from Don-rin-pochhe.	1362
Rgod phrug ras-pa Grags hbyuṇ of the Bkah brgyuṇ school, a native of Ninu, was born. Rje-blama (Tsöñkhapa) became a (Śramaṇera) neophyte monk under Don rimpa. Tshul mgon of Bja-yul died. Kñiṇāma Kloṇ-chhen died.	1363
Darma Rinchen (Khri-chhen rgyal-tshab) was born. Yeśes rinchen of middle Hbrug was born. Bu-ston Thams chus mkyen-pa retired to the mansion of purity (died).	1364
Gser-gliṇ-pa bkra-dpal of Saṇs died.	1365
Byaṇ-Sems kun bṣaṇ, a pupil of Rje (Tsöñ-khapa), was born. Orgyan mgon-po of Stag luṇ died. Bsam-gtan dpal of the Bkali-rgyuṇ school died.	1366
Ston Śakya rgyan of Khamis rgyal-mo roṇ was born. The monastery of Roṇ-Byams chhen was founded by Sems-dpah yshon rgyal.	1367
The Mongol emperor Tho kwan themur, having lost the throne, fled to Mongolia which he ruled over. Huṇ-Wu, the founder of the Tamiṇ dynasty, became emperor of China. Gyuṇ slon, the predecessor of Mkhaṇ grub, died.	1368
The great Tai Miṇ invited the sage (sthāvira) Chhu- hgram-pa to China.	1369
Rgyal sras thog med was born.	1370
The twelveth Gsarma died.	1371
Sgom-po chhos dvaṇ phyug was born. Ser-seṇ of middle Hbrug was born.	1372
Rje-blama (Tson-khapa) proceeded to Dvus and Gtsaṇ (Tibet proper).	1373
Hor ston nam mkhah dpal, the abbot of the Byaṇ-rtso division of Dgahldan, was born.	.
Rje-blama (Tsöñ-khapa) visited Hbri-gon and Bde-va chan.	1372
The Vinaya teacher Grags-pa rgyal-mtshau was born.	1373
Sha-lu Legs rgyau (Khri-chhen) was born. Bo-doṇ chhos	.

<i>rgyan Phyogs las rnam rgyal</i> was born. <i>Blo grags</i> died at <i>Snar-thāñ</i> . <i>Blama Dampa bsod rgyan</i> was born.	1374
<i>Rje-blama</i> collected the first series of his religious discourses. <i>Hjam bsam rdorje</i> , the <i>Rñiñ-ma Lama</i> , died.	1375
<i>Grags don-pa</i> of <i>Snarthañ</i> was born.	1376
The monastery of <i>Stag-rtsé rnam rgyal sgāñ</i> was founded by <i>Mkhab spyod dvañ-po</i> (a red-cap Lama). <i>Gyag-sde Pan-chhen</i> died.	1377
<i>Hjam-dvyañs chhos rje bkraśis dpal ldan</i> was born. <i>Stag lñu Nam dpal</i> died.	1378
<i>Spyan sñā bsod bssāñ</i> of <i>Phag-gru</i> was born. <i>Mkhan-po Yeñes bsod rgyan</i> died. <i>Dvañ Lo-cháva Byañ-rtso</i> died.	1379
• <i>Dpal ldan Don grub</i> , also called <i>Stag-phru-gu Síí</i> , a disciple of <i>Rje</i> ( <i>Tsoñ-khapa</i> ), was born. <i>Chog-ro Ñor-pa Kun-bssāñ</i> of <i>Sa-skya</i> was born. <i>Kun-rgyan</i> of <i>Sa-skya rdsoñ</i> was born.	1381
<i>Byams chhen-chos rje</i> of <i>Sera</i> was born. <i>Spyan sna dpal bssāñ</i> of <i>Phag-gru</i> was born. <i>Guñ Ru rgyan bssāñ</i> of <i>Sera</i> was born.	1382
<i>Karma Rol-wdorje</i> died.	1383
<i>The Indian Pandit Pan-chhen Nags Rin</i> was born. <i>De-bshin gs'egs-pa</i> , the fifth Karma hierarch, was born. <i>Sakya rgyal-po</i> , the <i>Rñiñ-ma Lama</i> , who was the abbot of <i>Yañ rtsc-ra</i> , was born.	1384
<i>The red congregation hall of Stag lñu</i> was erected by <i>Dpal rtsegs</i> .	1385
<i>Dge legs dpal bssāñ</i> ( <i>Khri-chhen mkhas grub-thams chad mñkyenpa</i> ) was born. (He was the first of the line of Pan-chhen Rinpo-chhes of <i>Tashi-lhunpo</i> ). <i>Thañ-stoñ rgyal-po</i> , the physician, was born.	1386
<i>Ku-jo rtoq</i> <i>ldan</i> was born. <i>Karma Smras scñ rtoq ldan</i> was born. <i>Bsod rgyan</i> , the twenty-second Phag-gru hierarch, was born.	1387
<i>The shrine of Mamo</i> in <i>Dgah ldan</i> was founded by <i>Mkhab spyod-pa</i> . The <i>Bshipa gsar-ma</i> of Phag-gru died. <i>Jonañ Phyogs legs rnam rgyal</i> died.	1388
<b>CYCLE VII.</b>	
<i>The monastery of Sc-pyil</i> was governed by the earlier <i>Sakya bsod nams</i> .	1386
<i>Mus-chhen kun mchhog rgyan</i> , the disciple of <i>Dorpa Kun bssāñ</i> , was born.	1387
<i>Khri Blogros chhos skyoñ</i> was born.	1388

Mkhan chhen <i>Hjam</i> -ye died. <i>Blo señ</i> died at <i>Hbrug</i> Ra-luñ. <i>Ripa gshon-nu rgyal mtshan</i> died.	1389
<i>Dge-hdun grub</i> , the first of the line of the ( <i>Rgyal-va Rinpo-chhe</i> ) <i>Talai Lamas</i> , was born. <i>Bsod nam rgyal-mtshan</i> of <i>Se-spyil-bu</i> was born.	
<i>Hjag-chhen Byams dpal</i> of <i>Sāñ</i> died. <i>Sāñ Hbah-ra</i> , the pupil of <i>Ssur-phu</i> and disciple of <i>Spyan-sñā Rin ldan</i> , died.	1390
<i>Byañ-sems blo rgyan</i> , the disciple of <i>Rje blama</i> ( <i>Tsoñ-khapa</i> ), was born. <i>Hgos Lo-cháva</i> ( <i>yid bssañ rtso gshon-nu dpal</i> ), the <i>Karma-Rñiñ abbot</i> , was born. <i>Rje blama</i> , after being miraculously visited by <i>Hjam-dvyanñ</i> , proceeded to <i>Byabral</i> in <i>Holkha</i> . <i>Ser señ</i> died at <i>Hbrug</i> <i>Raluñ</i> .	1391
<i>Rdsiñ-phyi</i> was repaired by <i>Rje-blama Tsoñ-khapa chenpo</i> . He was miraculously visited by <i>Hjigs-byed</i> at <i>Rgya sog phu</i> . <i>Gshon-nu yeñes</i> died in <i>Bya-yul</i> .	1392
<i>Byañ-sems ñer bssañ</i> of <i>Smad</i> was born. <i>Rje blama</i> ( <i>Tsoñ-khapa</i> ) met <i>Lho-brag-pa</i> .	1394
<i>Rje blama</i> founded the educational college of <i>Gñal</i> .	1395
<i>Rin-señ</i> of <i>Se-spyil-bu</i> died.	1396
<i>Nam-mkhab dpal</i> of middle of <i>Hbrug</i> was born.	1397
<i>Bsod nams mchhog grub</i> of <i>Snarthañ</i> , who became <i>Mkhangrub</i> 's disciple, and <i>Mkhan-chhion grub ñer</i> 's nephew were born.	
The second <i>Miñ</i> emperor <i>Huñ-wu tsha</i> ascended the throne of China.	1398
<i>Grags-pa dpal ldan</i> of <i>Spas</i> and <i>Hdul-hdsin Blo-gras</i> , the disciple of <i>Dge-hdun grub</i> , were born.	1399
<i>Bssod-pa dpal grub</i> of <i>Snarthañ</i> was born. <i>Bsod nams rnams rgyal</i> of <i>Byams gliñ</i> , who taught asceticism to <i>Rje blama Tsoñ-khapa</i> , was born. <i>Lama kun</i> died at the monastery of <i>Snarthañ</i> . <i>Nam-mkhab rgyal mtshan</i> of <i>Lho-brag</i> died.	1400
<i>Baso chhos kyi rgyal mtshan</i> , the younger brother of <i>Mkhas grub rjo</i> , was born. <i>Khri Blo gros brtan-pa</i> was born. <i>Spyan sñā blo-gros rgyal mtshan</i> was born. <i>Dpal ldan bssañ-po</i> of <i>Hdul nag</i> was born. <i>Sans rgyas chhos kyi señ-ge</i> of <i>Sgampo</i> died.	1401
<i>Byañ-chhub rgya-mtsho</i> of <i>Stag-luñ</i> , the red-cap Lama, was born. <i>Ratna gliñ pa</i> of the <i>Rñiñ-ma</i> school was born. <i>Yunglo</i> became emperor of China.	1402
<i>Chhos dvañ grags-pa</i> of <i>Shañ Shñuñ</i> was born.	1403
<i>Ser-abs Rin chhen</i> , called <i>Stag Lo-cháva</i> , was born. <i>Mkhas grub rje</i> took the final vows of monkhood. <i>Dge-hdun grub</i> entered monkhood. <i>Mkhah Spyod dvañ-po</i> , the <i>Shva-mar</i> (red-cap) Lama, died.	1404

Chhos dpal yes'es, the third Shva dmar Lama and incarnation of Mkhah dvañ, was born.	1405
Mkhas grub Thamis chad mkhyan-pa became a disciple of Rje Tsöñkhapa. The fifth Karma-pa Lama proceeded to China. Spyam sna dpal bssan of Phag-gru died.	1406
Bkra-sis dpal hod of Stag-luñ was born. Emperor Tai Ming (Yunglo) invited Byams chen chhos rje, abbot of Sera, to China. Grags bsod nams died at Phag-gru. Chhos hbyun Rinchen, the saint, died.	1407
Dpal bssan of Se-spyil-bu was born. Tsöñkhapa founded the grand prayer meeting of Lhasa, called Monlam chhenpo, and founded the great monastery of Rivo Dgah ldan rnampar rgyal vañ gliñ. Kunsrañ bsod rgyan died.	1408
Panchhen bssanpo bkra sis of Bkra sis lhun-po was born. Sakya Sri of Tsan was born. Dge-hdan grub took the final vows of monkhood. Sakya bsod nams of Se-spyil-bu died.	1409
Sañs rgyas hphel, the Rab hbyams-pa (doctor of divinity) of Byams chhen, was born.	1410
Rje-btsun Reñ hdañ-va died at Shiñ shun.	1411
Ye-ses rinchen died at Hbrug-Raluñ.	1412
Khri Smon Dpal legs blo was born. Gyag phrug sañs dpal of Sa-skyä died. Lho Rin-po chhe grags yon died.	1413
Khri Yes'es bssanpo was born. Karma De-bshin gsegs-pa died.	1414
Mthoñ-va don-ldan, the sixth Karma hierarch, was born. Hjam dvyan Chhos rje dpal founded the great monastery of Hbras spuñ. Da-puñ Bsod bssan of Phag-gru died.	1415
Dge hdun bssanpo of Gtsañ gi khynñ-po bya-bral, the pupil of Baso, was born. The twenty-second hierarch of Phag-gru succeeded his predecessor. The historical work, called Chhos hbyun bstan-pa Gsal byed, was written by Don grub dpal of Kam kam. Rñiñ-ma Rin gliñ recovered some concealed religious works from underneath the rock of Khyuñ tshañ brag. Nag dvañ grags of Stag-luñ was born.	1416
Kun dgah don-hgrub, who founded Rgyud stod, was born.	1417
The monastery of Sera theg chhen gliñ was founded by Sakya geses. Dharma Rinchen became Tsöñkhapa's successor on the grand hierarchical throne of Dgah ldan. Rje Tsöñkhapa returned to the presence of Maitreya Bodhisattva.	1418
Ser rgyan of Snarthañ was born. The monastery of Gsañ sñags mñkar was founded.	1420
Rje-nor bssan rgya-mtsho was born. Rgyan-Bde founded the monasteries of Gnas thañ and Ssuñ-man of Mc-rtog ldan.	1421

*Gtsaṇ blo-gros*, the pupil of *Dpal* *ra*, died. *Grub Serabs* of *Snarthaṇ* died.

*Chhos dvaṇ-phyug* of *Sgampo* died.

1422

*Grags śer* (the second) of *Snarthaṇ* was born.

*Lo-cháva Bsod nams rgyām* was born. He wrote thirteen volumes. *Bkra sis dpal rtsegs* died at *Stag luṇ*.

1423

*Mkhan-chhien Dus Hkhor-va Rin rgyan* was born. *Karma Mtshur-phu-pa* composed *Byed rtsis* and *Sa-byar Sgrub rtsis* and *Gssah gnas drug*.

*Huānshi*, the fourth Ming emperor, ascended the throne of China. *Nam dpal* of *Hbrug Raluṇ* died.

1424

*Panchhen nags kyi Rinchen* first visited Tibet. *Bsson-te* became the fifth Ming emperor of China.

1425

*Dpal-hbyor lhan grub* of *Sera* (a native of *Gñal-ston*) was born. The sixteenth *Kulika*, named *Bhúpála*, ascended the throne of *Sambhala*. *Dpal ldan blo-gros* of *Sera* was born. *Sar Rinpoche* died.

1426

*Sakya mchhog ldan* was born. *Rgyal dvaṇ chhos rje dpal* of middle *Hbrug* was born. *Rtogs ldan Hjam dpal rgya-misho* died.

1427

*Blo bssaṇ grags-pa* of *Hdar-ston* was born.

*Hjam dvyāṇ Dgah blo* (*Lcgs-pa chhos hbyor*) was born. *Ser bsaṇ* of *Byaṇ-rtso* was born. *Mchhog lha* of *Rva* stool was born. *Goram bsod sen* was born. *Rtogs ldanpa*'s incarnation, *Rgya sras śes rab lphel*, was born. *Bssaṇ dor kungsāṇ* of *Saskya* founded the monastery of *E-bam*. *Se-spyil bsod lhuṇ* died.

1428

*Bkra sis dpal hod-pa* became abbot of *Stagluṇ*. *Bsod rgyan* of *Se-spyil-bu* died.

1429

*Mkhas grub rje* became the grand hierarch of *Dgah ldan*. *Sāṇ rgyas rinchen rgyal mtshan*, the *Rñiṇ-ma* Lama of *Yo-rtso*, died.

1430

*Kun-dgah rnaim rgyal* of *Thon-mi*, the disciple of *Panchhen Byams gñāṇ*, was born. *Hbum phrag gsun-pa* of *Saskya* and *Kun-dgah chhos bsaṇ* were born.

1431

*Panchhen Ye-rtse* of *Bkra-sis lhunpo* was born. *Se-spyil-pa* *Sñān grags* was born. The monastery of *Rgyud smad* was founded by *Rje-sen*. *Bsod bsaṇ* of *Smyuṇ Gnas* died.

1432

*Mkhas grub rje* wrote a commentary of the *Kālachakra* system. *Hdul hdsin grags rgyan* died.

1433

The monastery of *Nálendra* was founded by *Roṇ-ston*.

The possession of *Gtsaṇ* passed to *Rin-spuṇ* from the hands of *Phag-gru*.

1434

The monastery of <i>Stag mo gliñ</i> was founded by Muschhen Dkon mchhog rgyan. The sixth Ming emperor Tiñg-thüñ ascended the throne. Kun rgyan of Saskya Jong died.	1435
The monastery of <i>Byams-pa gliñ</i> in Chhab mdo in Khams was founded by <i>Smad S'es rab bssañ</i> , the disciple of Tsoñ-khapa.	1436
The monastery of <i>Mdo Sñags gliñ</i> was founded by <i>Byañ Sems kun dgah</i> . Mkhasgrub Chhos rje died.	1437
<i>Blo bssañ Ñima</i> , the <i>Dvon-po</i> (disciple) of Tsoñ-khapa, was born. The first <i>Hphag-pa-lha</i> of Khams was born. <i>Rje Ñag dvañ</i> of Phag-gru was born. The great chhorten of <i>Dpal hkhon chhos-sdo</i> of Gyañ-tse was built.	1438
• <i>Chhos skyoñ bssañ-po</i> ( <i>Shvalu Lo-cháva</i> ) was born.	1439
<i>Byañ Sems S'akyā bsod nams</i> of <i>Rva-sgreñ</i> died.	1441
<i>Yon tan rgya-mtsho</i> of Thon-pa was born.	1442
<i>Bdag-chen Blo Rgyan</i> of Saskya was born. <i>Byañ sems kun dgah bssañ</i> died.	1443
Don yod dpal lñan of Sera was born.	
<i>S'esrab</i> son of <i>Snarthañ</i> , who founded the <i>Rgyud grva tshañ</i> of <i>Gtsañ</i> and <i>Dvus</i> , died. Gu-jo rtogs lñan died.	1444
Kun dgah bde legz rgyan bssañ of <i>Gnas rñiñ</i> , who became Baso's disciple, was born. Lhariba of <i>Rgyud</i> stol was born.	
Lha dvañ dpal hbyor was born. Rñog byañ dpal died.	1445
<b>CYCLE VIII.</b>	
Rinchhen Chhos rgyen (Chhog Lo-cháva) was born. The monastery of <i>B'kra-sis Lhun-po</i> in <i>Gtsañ</i> was founded. Nam mkhah dpal (Hor-ston, the Lama of the Mongols) died.	1446
<i>Byañ Chhub rgya-mtsho</i> (of the red-cap school) of <i>Stag luñ</i> died.	1447
<i>Chhos rgyal bstanpa</i> (Rab hbyams-pa or doctor of divinity) of <i>Dvagpo</i> , who was <i>S'ans rgyas kphel</i> 's disciple, was born. Kun hssañ Chhos ñam of <i>Rdo-rañ</i> was born. The monastery of <i>Skyid tshul</i> of <i>Hbras-yul</i> in <i>Sa-skyā</i> was founded by <i>Sans kphel</i> , the Rab hbyains-pa. <i>Hjam lvyangs chhos rje</i> died.	
Roñstdn died.	1448
<i>Khri Sis dar legs blo</i> was born. The seventh Ming emperor Tsing-the ascended the throne. Legs rgyan of <i>Shvalu</i> died. Guñru rgyen bssañ died. Bodoñ phyogs las rnam rgyal died.	1449
Grags rgyan <i>Sgam Smyon</i> of <i>Sgampo</i> died.	1450
<i>Bsod nams mChhog grub</i> of <i>Snarthañ</i> died. Shva dmar Chhos dpal yces died.	1451

Khri-pa Chhos b'ses was born. Khri-pa Rin hod was born. Chho Grags Yeses, the fourth Shva-dmar Lama, was born. Pañchhen Nags rin visited Tibet. Karma Mthoñ-va Don ldan died. Rimi hbab-pa died.	1452
Sgampo bsod rgyan was born. The seventh Karma hier- arch Chhos Grags rgya-mtsho was born.	1453
Phyogs las rnam rgyal and Chhos dvañ Lhun-grub were born.	1454
Kun-bssañ of Ñor was born.	1455
Grub Chhos rdorje was born.	
Bkra-sis dpal, the Tantrik saint of the Karma school, was born. The eighth Ming emperor T'hen-srun ascended the throne of China. Byañ sems éer bssañ of Smad died.	1456
Chhos ldan blo gros of Rgyud stod was born. Panchhen Ñag dvañ grags-pa was born at Sñuñ.	1457
The second Sakya bsod nams of Se-spyil was born. Bkra sis dpal of Stag luñ died.	1459
The second Bkra alpal of Stag luñ was born. Sñuñ grags of Se-spyil died.	1460
Baso Chhos rgyan became the grand hierarch of Dgah- ldan. Khri Blo gros Chhos skyoñ died.	1462
The monastery of Goñkar R dorje Gdan was founded by Thon-me kun dgah.	1463
The monastery of Skyo mdah dgonpa was founded by Hgro mgon Blo gros bssañpo of Skyo mdah in the eighth year of his ago. The ninth Ming emperor Hwa ascended the throne of China.	1464
Blogros rgyal-mtshan founded the monastery of Ni-stiñ. Stag Phrugu Srí died. Lo-chhuñ Dkah bshi-va died.	1465
Grags don of Snarthañ died.	1466
Panchhen Nags rin died at Palpo in Nepal.	1467
Btsun-pa Chhos rgyan of Sera was born. Rnam rgyal Grags-pa of Stag-luñ was born. The monastery of Gsor-mdog chan was founded by Sakya mchhog. Mas-ehhen Dkon rgyan died.	
Rje druñ Chhos dvañ Grags of Shañshuñ died.	1468
Bssañ dpal died at Snarthañ. Blo rgyau (Sems-Dpah chhen-po) of Bdemo thañ died.	1469
Smon lam blo gros, the first embodiment of Sems dpah of Bdemon thañ, was born.	1470
Bsod nams dpal bssañ of Stagluñ was born. The monastery of Grya Byams gliü was founded by Thumi Lhan bkras. Spyau Sña blo rgya-mtsho died.	1471

*Khri Chhos Skyoñ rgya-mtsho* was born. *Lha Chhos bssāñ* of *Se-spyil* was born. *Blo brtan* became the grand hierarch of *Dgah ldan*. The monastery of *Thub-bstan rnam-rgyal* was founded by *Karam-pa*. *Baso Chhos rgyan* died. *Hdul nag-pa* of *Snar thañ* died.

*Dge hdun grub* died, and *Panchhen Bssāñ-po bkra śis* became abbot of *Bkra śis lhunpo*. *Rñiñ-ma S'akyā rgyal* died.

*Dge hdun rgya-mtsho*, the second embodiment of the *Rgyal-va Rin-po-chhe*, was born.

*Blo gros Grags dpal* (*Hdul hdsin*) died. *Byams pa Glin*-pa died.

*Ssla-va rgyał mtshan* of *Stoñ skor*, an incarnation of *Hdul hdsin grags rgyan*, was born. *Kun dpal* of *Hbrug-pa* school died.

*Kun dgah legs blo* of *Sgom-rum* was born.

*Klri-pa Panchhen bsod Grags*, an incarnation of *Bu-ston*, was born. *Bssāñ bkra* having died, *Luñ rig rgya-mtsho* became abbot of *Bkraśis lhunpo*. *Ko-ram bsod Señge* founded the monastery of *Thub-bstan rnam rgyal glin*. *Khri Blo brtan* died.

*Ssur-mañ Bya btañ-pa* was born. At the sixty-first anniversary of *Tsoñkhapa*, a religious controversy took place at *Itse-sar*.

The *Rtse śar* controversy having terminated, *Smon lam dpal* became the grand hierarch of *Dgah ldan*.

The *Lama Shva dmar* led the *Tsañ* army to *Dvus*. *Hgos Lo-chúva Gshon-lpal* died at *Yid rtse*.

*Nag-dvañ Hjigs mod* *Grags* of *Rin spuñ* was born. *Lo-cháva bsod rgyam* was born.

In the sacred chronology of *Nor bssāñ rgya-mtsho* the 712th year of the second age expired.

*Byams Chhen Rab hbyams* died.

*Talai Lama Dge-hdun rgya-mtsho* entered monkhood. *Grags s̄es rab* became abbot of *Snarthañ*. *Kungrul* of *Rgyud stod* died.

*Dpal bssāñ* of *Se-spyil* died. *Hphags-pa lha* of *Khams* died.

*Sgam-po bsod lhun* died. *Huñti*, the tenth Ming emperor, ascended the throne of China. *Sgam-po bsod rgyan* died.

*Lo-cháva Rinchhen bssāñ* of *Shvalu* was born. The monastery of *Ñan yod śāñc chhos sde* of *Sa-skyā* was founded by *Hbum phrag gsum-pa*. *Gor rampa Bsod Señ* of *Sa-skyā* died.

*Blo bssāñ Ñinna* became grand hierarch of *Dgah ldan*. The

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monastery of Thub-bstan Yañs-pa-chan was founded by Rab hbyams-pa Thug-rje dpal of Mus.

Khri Mi ñag rdorje bssan-po was born. Khri Smon lam dpal died.

Khri-pa Dvon-po Blo bssan Nima died.

Khri Chhos grags bssanpo was born. Khri Dge-hdun bstan-dar was born.

The work, called *Bkah gdams Chhos khyun Gsal sgron*, was written by Las Chhon kun dgah rgyal mtshan.

Kun dgah Grol mchhog, the head of the Jonañ school, was born.

Thonmi Kundgah rnam rgyal died. Kundgah bde\* legs of Gnas rhiñ died. Nag Grags of Stag-luñ died.

Khri rgyan bssan was born.

Rinchheu Spuñpa of Gtsan, after taking Snehu rdsoñ, took possession of Spyid S'añ.—At the grand annual prayer meeting (Monlam Chhenpo) of Lhasa the Lamas of the Gsañ-phu and Karma schools humiliated those of the Sa-skya-pa and Hbras spuñ schools. Khri ve bssan died.

Karma Grub thob Bkra dpal of Gñan founded the hermitage of Orgyan Rikrod.

Hdarston became grand hierarch of Dgav ldan. Panchhen mchhog Lhapa died.

Khri ñag dvañ Chhos Grags was born.

Blo gsal rgya-mtsho of Tshar-chhen was born. Sgom-smyon died.

Hjam dgah blo died. Kun dgah Chhos bssan, the abbot of Skyid tshal, died. Dpah-po Chhos dvañ Chun Grub died.

The second Dpah-po Gtsug-lag phren-pa, the astrologer and chronologist, was born. Hbum phrag, Gsum-pa of Sa-skya, died.

Khri Dge-legs dpal of Hol dgah was born.

The third incarnation of the Panchhen Rin-po chhe, named Blo bssan don grub, was born.

The sage Phyogs las rnam rgyal was born. Tiñ-te, the eleventh Ming emperor, ascended the throne.

Karma Chhos Grags rgya-mtsho died.

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#### CYCLE IX.

Mi bskyod rdorje, the eighth Karma hierarch, was born. Sañs rgyas dpal, the second incarnation of Hphags-pa lha Khams, was born.

Ser-bssañ died at Byañ rtse. Sakya mchhog of Sa-skyā died.	1506
The second <i>Bkra dpal</i> of Stag-luñ died.	1507
<i>Dge-hdun rgya-mtsho</i> founded the monastery of Chhos hkhor-rgyal in the plain of Rgyal Metog thañ.	1508
Chos ldan blo gros of Rgyud stod died. Khri Hdar Ston blo bssañ grags-pa died.	1510
Blama rinpoche <i>Dge-hdun rgya-mtsho</i> became the grand hierarch of <i>Bkra sis</i> lhunpo.	1511
Panchhen <i>Bkra sis rnam rgyal</i> of Sgampo was born.	
<i>Mkhas grub Nor bssañ rgya mtshu</i> was born.	1512
<i>Dpal blo</i> of Sera died.	1513
* The Panchhen died at Siug.	1514
Khri Byams-pa rgya-mtsho was born. <i>Bsodnams Dvañ rgyal</i> of Sgampo was born. Lharipa of Rgyud stod died.	1515
The grand Lama <i>Dge-hdun rgya-mtsho</i> became abbot of Hbras spuñs.	
Khri Rin <i>hod pa</i> wrote a treatise on the chronology of the Buddhists.	1516
The power of <i>Gtsañ-pa</i> , having waned since the year <i>fire-mouse</i> , the monasteries of Sera and Hbras spuñ recovered their place in the Monlam Chhenpo, the grand prayer assembly of Lhasa.	1517
Thub dvañ bstan hdsin of Sgampo was born. Kun-dgal dpal of Nāñ, who was born in the year <i>fire-ox</i> , became abbot of Chhab-mdo.	1518
Khri Tshe-brtan rgya-mtsho was born. <i>Bsod dpal</i> of Stag luñ died.	1519
Grub-chhen Chhos rdorje made over the book of miraculous revelations of Tsoñ khapa to the Takai Lama Blo-bssañ Don grub. Thon-pa Yon-rgya-mtsho died. Grub thob of Gñian, having died, was re-born in the same year.	1520
Kya-Jiñ, the twelfth Ming emperor ascended the throne of China.	1521
Khri dam Chhos dpal lbar was born.	1522
<i>Hjam tlyangs mkhyen brtse dvañ phug</i> was born.	
<i>Rnam rgyal bkra sis</i> of Stag luñ was born. Don yod dpal ldan of Sera died. Chhos kyi Nima of Rdo-roñ died. Rab bbyams-pa of Dvags-po died. Chhos Grags Yeśes of the Shva-dmar school died.	1523
<i>Mkhas grub Sans rgyas Yeśes</i> was born. <i>Dkon mchhog yanlag</i> , the fifth Shva dmar hierarch, was born.	1524

*Khri Dpal hbyor rgya mtsho* was born. *Metri Dongrub rgyal mtshan* of *Bod mkhar* was born.

*Bsod nams Chhos hphel* of *Dgon Gsar* was born. *Hbrug-pa Padma dkarpo*, the great antagonist of *Tsoñkhapa*, was born. The sixteenth *Kulika* (fabulous emperor), named *Dpal skyon* (*Srī-pála*), ascended the throne of *Sāmbhala*. The great *Shalu Lo-cháva* was born.

*Bsod Grags-pa* became the grand hierarch of *Dgah ldan*, and wrote the Buddhist historical work called *Bkah gdan Chhos hbyun*.

*Khri Sesrab legs blo* died. *Rnam rgyal Grags-pa* of *Stag luñ* died.

The foundation of the monastery of *Phan bde dgon* was laid by *Sans rgyas bkra sis*, the father of *Iphags-pa lha* the second.

*Khri Dge hdun rgyal mtshan* was born. *Sgom lde rnam rgyan* of *Egyud stod Sar-va* was born.

*Rgyal mtshan bssan-po* became abbot of *Egyud-smad*.

*Span dkar Rinpoche* was born.

*Tharpaṇi rgyal mtshan*, also called *Naga grub-chhen*, was born.

*Chhos rgya-mtsho* became the grand hierarch of *Dgah ldan*.

*Kun-bkra* of *Stag luñ* was born. The work on astrology and astronomy, called *Itsis qshuñ*, was composed by *Gtsugla phren-va*.

*Rje-druñ Lha dvañ Chhos rgyan*, the incarnation of *Baso Chhos rgyan*, was born. The abbotship of *Sera* was filled by *Rje btsun-pa*. The *Hbriguñ* authorities dispossessed the *Dgo ldan-pa* hierarch of eighteen communities, *Hod sna &c.*

*Rdor bssan* of *Miñag* became the grand hierarch of *Dgah ldan*. *Khri Chhos skyon rgya-mtsho* died. *Karma Iphrin las pa* died.

*Khri Sans-rgyas Rinchen* was born. *Khri-pa Chhos bses* died. *Khri-pa Rin hod* died. *Bya btañ* of *Ssur mañ* died.

*Rnam rgyal Dpal bssan* of *Egyud Smad* was born. *Mkhan chhen nam rgyam* was born. The monastery of *Mñah ris Grvā-tshañ* was built on a hill near *Htse-thañ*.

The *Talai Lama Dge-hdun rgya-mtsho* died.

The third *Talai Lama Bsod nams rgya-mtsho* was born.

The monastery of *Phan bde Gliñ* was founded. *Kun legs* of *Sgom rum* died.

*Khri Chhos ñer Grags* was born. *Khri Blo rgyam* of *Stag*

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luñ Brag was born. Khri Damchhos ñpal was born. Rje btsun-pa died. The monasteries of Tshal Guñthañ and Stag luñ lha khañ were destroyed by fire.

1545

Rje-druñ Ser dvañ founded the monastery of Dar rgyas in Khams. Nag dvañ Chhos Grags became grand hierarch of Dgah ldan.

1547

Rje bsod nams rgya mtsho entered monkhood.

1548

The monastery of Bshad sgrub gliñ in Khams was founded by Baso sprul sku. Rnam rgyal Phun-tsho became abbot of Stag luñ.

1549

Khri Nag-dvañ Chhos Grags died.

1550

Chhos Grags 'bssañ-po became grand hierarch of Dgah ldan. Sgampo Bsod lhun died.

1551

Mi Gyis Shñiñ-po (Rje-druñ tsha-wa-pa), who was born in the year fire-serpent, was appointed to the abbotship of Chhab-mdo. Soms dpah Smon lam Blo gros died. Sgam-po bsod nams Dvañ-rgyal died.

1552

The second incarnation of Soms-Dpah, named Nag dvañ Grags rgyan, was born. Khri Usod nams Grags-pa died. Khri Miñag Rdor bssañ died. Karma Mi bskyos rdorje died.

1553

Khri-pa Grags-pa rgya-mtsho was born.

1554

Khri-pa Grags-pa rgya-mtsho was born. Kun-bkra Lo-cháva filled the abbotship of Stag-luñ. His father Sañs bkra died.

1554

The ninth Karma incarnation, named Dvañ-phyug-rdorje, was born. The first incarnation of Bsod nams Grags-pa, named Bsod nams ye dvañ, was born. Stoñ skor Ssla rgyan died.

1555

Yontan rgya-mtsho of Stoñ-skor was born.

1555

Dge-hdun lstan rgyam, the incarnation of Rje-druñ Shags ram-pa (Dgo-Bkraśis), was born.

1556

Dge-legs dpal of Hol dgah became grand hierarch of Dgah ldan. Dvañ phyug rab-brtan of Gnas gsar was born. Bsod nams rgyamtsho became the abbot of the Sora monastery.

1557

Dkon-mchhog rgya-mtsho of Sre (Hre) rgyud monastery was born. Bdag Chhen Bsod dvañ was born. Khri-pa Chhos Grags bssañ-po died.

1558

Rje druñ Sesrab dvañ-po of Ngayañ Sod held the abbotship of Chhab-mdo.

1559

Khri-pa Tshul Khrims Chhos kphel was born.

1560

Thub-dvañ bstan hdsin of Sgampo died.

1561

Shva lu Locháva Riñ-bssañ died. Rnam Bkra of Stag luñ died.

1562

The incarnate Lama Sans *rgya chhos hdsin* was born. *Bsod nams rgya-mtsho* took the final vows of monkhood. *Dge-hdrun bstan dar* became the grand hierarch of *Dgah ldan*.

1563

*Tshe brtan Rdrorje pha gus* of *Gtsaṇ* became master of the province of *Gtsaṇ*. *Panchhen Blo-bssaṇ* Don Grub died.

1564

*Sesrab Phun-tshogs* of *Rgyara* was born. *Gtsug-lag hphreṇva* died. *Kun dgah Grol Chog* died. *Hphags-pa Sans rgyas* died.

*Panchhen Rnam tharma Blo-bssaṇ* Don Grub died.

1565

#### CYCLE X.

The third incarnation of *Hphags-pa Lha*, named *Mthoṇva don ldan bsod nams rnam rgyal dvaṇ po hi sde*, was born. The eighteenth Ming emperor *Hwaṇ-ti* *Jing Chhing* ascended the throne of China. *Khri Dgo legs dpal* died. *Tshar-Chhon blo gsal* died.

1566

The third *Dpah-vo Karma Stsug lag rgya-mtsho* was born. *Tsha-rtan rgya mtsho* became grand hierarch of *Dgah ldan*. *Khri Dgo hdun bstan dar* died.

1567

*Chhos rgyan* of the *Gnas riṇiṇ* monastery became abbot of *Bkra sis lhunpo*.

1568

The fourth Panchhen (*Tasi Lama*) *Blo bssaṇ Chhos kyi rgyal mtshan* was born. *Ser dvaṇ* became abbot of *Chhah mdo* for the second time. A dispute between *Ilbi Guṇ* and *Stag luṇ* took place.

1569

According to his biography Panchhen *Blo bssaṇ Chhos rgyal mtshan* was born in this year.

1570

*Sgampo Khri-pa Bkra Sis kun Grags* was born. *Mkhanpo Ḵag dvaṇ Chhos Grags* was born. At *Skyid Soṇ* the *Phag-gru* dispute took place. *Sems dpah sprul sku Grags rgyan* died.

1571

*Khri Dkon mchhog Chhos hphel* of *Gliṇ Smal* was born. The third embodiment of *Sems dpal sprul sku Ḵag dvaṇ Chhos rgya mtsho* was born.

The fourteenth Ming emperor *Wan li Siṇ kya* ascended the throne of China.

1572

*Sar-var nam rgyan-pa* governed *Rgyud stod*. *Talai Lama Bsod nams rgya-mtsho* founded on *Potala* the monastery of *Rnam rgyal Grva-tshaṇ* which afterwards was converted into a *Bñiṇ ma* institution.

1573

*Gsal khaṇ sprul sku Chhos rgyan*, who was an incarnation of *Khri Dñag-dvaṇ Chhos Grags*, was born. *Lama Táránátha Kun Šñiṇ* of the *Jonaṇ* school was born. *Byam-rgyam* became

the grand hierarch of *Dgah ldan*. The armies of *Rin spuñ*, after invading *Dvus*, returned to *Gtsañ*.

1574

*Khri Tshe brtan rgya-mtsho* died. *Talai Lama Bsod nams rgya-mtsho* proceeded to Mongolia.

1576

*Bstan hdsin phun tshogs* of *Mgar dam* was born. The monastery of *Sku-hbum* (Kumbum) was founded at the birthplace of *Tsoñ-khapa*. *Althan Khan* received the *Talai Lama Bsod nams rgya-mtsho*, who in the following year founded the monastery of *Theg Chhen Chhos hkhor gliñ*.

1577

*Baso Lha dvañ* became abbot of *Chhab mdo*. According to the directions of the *Talai Lama Bsod nams rgya-mtsho*, the incarnate *Lama Bsod nams ye dvañ* founded the monastery of *Thub-chhen Chhos hkhor* of *Sbom hbor* in *Lithañ*.

1579

*Talai Lama Bsod nams rgya-mtsho* visited *Chhab mdo*. Internal disputes raged at *Hbriguñ*.

1580

*Sans rgyas yoñes* gave the vows of monkhood to *Panchhen Rinpoche*. *Dpal hbyor rgya-mtsho* became the grand hierarch of *Dgah ldan*. *Gušri Khan* of Hor was born.

1581

*Dkon mchhog yan lag the Shiva-dmar Lama* died.

1582

The sixth *Shiva-dmar Lama*, named *Gar dvañ Chhos kyi dvañ phyug*, was born.

1583

The abbot of *Stag luñ*, named *Nag dvañ rnam rgya*, became abbot in the 15th year of his age.

1584

*Mkhas grub Hphags-pa Sakya lha dvañ* was born.

1585

*Sgam-po Bkra-sis rnam rgyal* died. *Bod mkhar Don-grub* died.

1586

*Hjam dvyāñ rgya-mtsho* and *Rgyal-va rgya-mtsho* of *Stod skor* were born. *Talai Lama Bsod nams rgya-mtsho* died.

1587

The fourth *Talai Lama Yon-tan rgya-mtsho* was born in Mongolia. The *Dgah ldan* abbotsip was held by *Dam-chhos* of *Dpal hbar*, and the *Bgyud smad* hierarchical chair was filled by *Rnam rgyal dpal bssaf*.

1588

*Blo bssaf rgya-mtsho*, the physician of *Gliñ Stod* in *Gsañ-phu*, was born. *Khri Byams rgya-mtsho* died. *Mkhas Grub Sans rgyas Yeñes* of *Dven-sa* died.

1589

*Dge-hdúñ bssaf rgya-mtsho*, the incarnation of *Khri Byams*, was born. *Blo bssaf Nag dvañ* of *Sgo-mañ* was born at *Esam grub sgaf*.

1590

The *Panchhen Rinpoche* took the final vows of monkhood.

*Yeñes rgya-mtsho*, the first incarnation of *Sans rgyas Yeñes* of *Dven-sa*, was born. *Sar-va Nam rgyan* of *Bgyud Stod* died. The incarnate *Lama Bsod nams ye dvañ* died.

1591

The <i>Hbrug-pa Lama Dpag bsam dvañ-po</i> was born.	1592
<i>Bsod nams dge-legs</i> , the second incarnation of <i>Bsod nams Grags-pa</i> , was born. <i>Hphags-pa mthoñ-va-don ldan</i> held the abbotship of <i>Chhab-mdö</i> . <i>Gušri</i> of Hor overran <i>Mgo dkar</i> .	1593
<i>Blo mChhog rdorje</i> of <i>Sman luñ</i> was born. <i>Dpon</i> (Governor) <i>Bsod nams Chhos kphel</i> , also called <i>Rab brtan</i> , was born.	1594
<i>Da-yan Khan</i> , son of <i>Gušri Khan</i> , was born. <i>Sans rgyas Rinchen</i> filled the grand hierarchical throne of <i>Dgah ldan</i> .	1595
<i>Kun dgah bsod nams</i> the <i>Bdag chlien</i> (hierarch) of <i>Saskya</i> was born.	1596
<i>Khri Dpal hbyor rgya-mtsho</i> died. <i>Khri Dam chhos dpal kbar</i> died. The abbot of <i>Sgampo</i> , <i>Bkra sis Kuu grags</i> , died. <i>Kun bkra</i> of <i>Stag luñ</i> died.	1598
The <i>Panchhen</i> ascended the throne of <i>Bkra sis-lhunpo</i> . <i>Mkhan chlien nam rgyan</i> died.	1599
<i>Chhos hbyor rgya-mtsho</i> , the incarnation of <i>Khri dpal rgyain</i> , was born at <i>Thañ-riñ</i> . <i>Karma Dvaiñ phung rdorje</i> died.	1600
<i>Khri Nañ dag rdorje blo bsañ don yod</i> was born. <i>Dkon mchhog yar kphel</i> of the <i>Sre rgyud-pa</i> monastery was born. <i>Bsod nams mchhog grub</i> of <i>Shvalu</i> was born. <i>Rnam rgyal dpal bsañ</i> of <i>Rgyud smad</i> died.	1601
<i>Mkhan-po Bsod nams mchhog grub</i> was born. <i>Nag rgyan</i> became grand hierarch of <i>Dgah ldan</i> . The <i>Talai Lama Yontan rgya-mtsho</i> was brought to Tibet from Hor, and being given the vows of monkhood by the retired hierarch of <i>Dgah ldan</i> , presided over the monasteries of <i>Hbras spuñ</i> and <i>Sera</i> .	1602
The tenth Karma hierarch <i>Chhos dvyins rdorje</i> was born.	
<i>Chhos dvyins rañ Grol</i> , the <i>Rñiñ-ma Lama</i> , was born. <i>Rgyal sras</i> <i>Qon rgyan-pa</i> founded the <i>Dgon-luñ</i> monastery of <i>Amdo</i> . <i>Sems dpah</i> <i>Nag dvañ Grags rgyan</i> died. <i>Yeñes rgya-mtsho</i> , the incarnate Lama of <i>Dven-sa</i> , died. <i>Baso Lha-dvaiñ</i> died. <i>Hphags-pa mthoñ-va don ldan</i> died.	1603
<i>Nag dvañ phun-tshogs rnam rgyal</i> , the incarnation of <i>Sems dpah</i> , was born.	
<i>Blo bsañ bstan hdsin rgya-mtsho</i> , the second incarnation of <i>Dven-sa</i> , was born. <i>Chhos kyi rgyal-po rnam Rgyal rgya-mtsho</i> , the fourth incarnate <i>Hphags-pa</i> of <i>Khams</i> , was born. <i>Baso-Rje-drñuñ</i> ( <i>Lha-dvaiñ chhoñ-dvan phung</i> ) died. The fort of <i>Skyi-śod sgar</i> was destroyed by the Karma armies. <i>Chhos rgyan</i> , the incarnate <i>Sems dpah</i> , died.	1604
<i>Gušri Khan</i> effected a reconciliation between the <i>Oe-loth</i> and <i>Khalkha</i> Mongols, who were quarrelling on account of a	

question of precedence between the grand hierarchs of *Dgah ldan* and of *Ston skor shabs drun* named *Rje-btsun dam-pa*. For this service he received the title of *Guśri*.

1605

The fourth incarnation of *Sems dpah Nag dvañ phun-tshogs rnam rgyal* was born. The grand hierarchical throne of *Dgah ldan* was filled by *Chhos fier*, also called *Bses gñen grags*. *Khri Dge-rgyan* died.

Táránañtha wrote his *Rgya-gar chhos lbyuñ* “Rise and progress of Buddhism in India.”

1606

*Spañ-dkar Rinpoche* died.

1607

*Dkon-mchhog rgyal mtshan*, of the monastery of *Sre-rgyud* near *Bkra-sis lhunpo*, was born. *Dam chhos rgya-mtsho* of *Pa-chhe*, the teacher of *Sumpa*, became abbot of *Stag-luñ*. *Nag dvan rnam rgyal* of *Stag luñ* wrote the work, called *Chhos-lbyuñ* (history of Buddhism).

1608

*Bkra-sis grags rgyam* of *Sgampo* was born. *Don yod chhos kyi rgya mtsho*, the incarnation of *Rgyal sras*, returned to *Dvus*. The armies of *Gtsañ* invaded *Dvus* and withdrew.

1609

The *Grva-tshañ* monastery of *Amdo* was founded by *Likya Ser mchhog*.

1610

*Hdul-va chhos rje kod rgyam-pa* reduced the monastery of *Sku-kbum* into a *Gtsañ* institution. The Karma hierarch *Phun-tshog rnam rgyal* became the lord temporal and spiritual of *Gtsañ*. *Khri Sans rin* died.

1611

The *Panchhen Rinpo-chhe* presided over the *Monlam chhenpo* (prayer congregation) of *Lhasa* between this and the year *earth-horse*.

1612

*Talai Lama Yonton rgya-mtsho* took the final vows of monkhood from the *Panchhen Rinpo-chhe*.

1613

*Blo rgya-mtsho* of *Stag brag* filled the grand hierarch's chair of *Dgah ldan*. *Phun-tshogs rnam rgyal* of *Gro-tshañ ka riñ* became abbot of *Dgon luñ Byams gliñ*. The incarnate *Lama Bsod nams dge legs dpal* died.

1614

*Talai Lama Yonton rgya-mtsho* died.

1615

*Talai Lama Nag dvañ blo bssañ rgya-mtsho* was born. The *Panchlien Rinpo-chhe* became abbot of *Hbrags spuñ*.

*Bkra-sis Phun-tshogs*, also called *Lha-pa chhos rje*, held the abbotship of *Dgon luñ*. *Yap Sans rgyas chhos hdsin* died.

1616

*Khri Byams bkra* was born. The incarnate *Yap Lama Sans ye* was born. *Dam chhos dpal* filled the grand hierarch's chair at *Dgah ldan*. The *Gtsañ* army besieged *Sera* and *Hbras spuñ*, and killed many thousand monks. *Khri chhos fier grags* died. *Khri Blo-rgya-mtsho* died.

1617

The third incarnation of *Bsod grags*, called *Grags rgyan* of *Gssims khañ goñ-ma*, was born. *Chhos hbyor rgya-mtsho*, the incarnate Lama of *Thañ-riñ*, died.

*Bsod nams chhos hphel* filled the grand hierarch's chair at *Dgah-ldan*.

The Mongol and *Gtsañ* armies fought with each other at *Rkyañ thañ sgañ*, where many Tibetans fell.

*Khri Dam chhos dpal* died.

*Sumpa slo-dpon-pa chhe-va* a second time held the abbotship of *Dgon luñ*. The fifteenth Ming emperor Then-chhi ascended the throne of China. The Mongols defeated the *Gtsañ* armies at *Rkyañ thañ sgañ*, and thereby restored lost territories to *Dge-grags-pa*.

The Mongol *Hphrin las lhun-grub*, also called *Smin gyol Nomen khan*, was born. *Talai Lama Blo bssañ rgya-mtsho* became abbot of *Hbras spuñ*.

The Panchhen Rinpoche erected the golden spire of the shrine of *Bchug-chig-shal*. *Grags rgya-mtsho* became the grand hierarch of *Dgah ldan*. After his death the hierarchical chair was nominally filled by *Nag dvañ chhos rgyan*.

*Khri-Tshul Khrims chhos-hphel* died.

*Talai Lama Blo bssañ rgya mtsho* took the final vows of monkhood.

*Dkon mchhog chhos hphel* became the grand hierarch of *Dgah ldan*. Panchhen became the abbot of the *Byan rtse* college.

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#### CYCLE XI.

The eighteenth Kulika emperor ascended the throne of Sambhala. *Hjam-pa chhos rje* (*Chhos rgya-mtsho-va*) became abbot of *Dgon luñ*.

This year a little decrease was observed in the solar brightness, and there being an entire eclipse of the moon, the whole phenomenon was considered as ominous by *Dpal lhun*, of Pha boñ kha. The sixteenth Ming emperor *Khuñ-tin* ascended the throne of China. *Dkon-mchhog rgya-mtsho* of the *Sre rgyud* monastery died.

*Panchhen chhos rgyan* built a gilt dome on the monastery of *Dgah ldan*.

*Lchañ skyá Chhos rje grags-pa hod sser* became abbot of *Dgon-luñ*.

The monastery of *Roñ-po* was founded by *Skal ldan rgya-*

*mtsho*, also called *Ron-po grub chhen* of Amdo. The Shva-dmar Lama Gar-dvāñ died. *Dpal-vo Gtsug lag rgya- mtsho* died.

The seventh Shva-dmar hierarch was born. 1629

Khri Chonas-pa was born. *Rgya-ra S'esrab Phun-tshogs* died. 1630

*Snmpa Slo-dpon-pa Dam-chhos rgyal mtshan* became abbot of *Dgon-luñ*. 1631

The incarnation of *Sgampo*, called *Nor rgyan*, died. 1632

Khri Blo gros rgya-*mtsho* was born. *Blo bssan bstanpaki rgyal mtshan* was born. 1634

*Sgampo Bkra sis grags rgyam* died. 1635

*Ldan-ma smon lam rab lbyor-pa* (*Tshul-khrims rgya- mtsho*) became abbot of *Dgon-luñ*. Guśrī chhos rgyal entered Kokonur, and defeating the armies of the Khalkha tribes who were inimical to the *Dgelug-pa* school, proceeded towards *Dvus*, from which place he returned to Kokonur. 1636

*Hkhon-ston dpal lhan* died.

*Bstan hdsin legs bsañ* of Koñ-po became hierarch of *Dgah- ldan*, but he could not long hold the office and was obliged to resign it. *Rje-Dge rin* succeeded him. The Talai Lama and the incarnation of *Gssim khan Goñma* took the special vows of *Smad hdul dge sloñ* from Panchhen thams chad *mkhyen-pa*. 1637

*Nag-dvāñ bstan Hdsin Hphrin las* (*Skyid sōñ shabs druñ*) was born. *Rnam rgyal dpal lbyor* (*Chhos-bssan sku goñ-ma*) became abbot of *Dgon-luñ*. Guśrī chhos rgyal subdued Beri, the chief of Khams, and annexed his possessions. 1638

*S'akya lha dvañ* wrote the historical work, called *Chhos Hbyuñ*. King Beri of Khams, being a follower of the Bon religion, was declared a common enemy of the Buddhist religion. He was thrown into prison and punished with death. 1639

*Mkhan-po Nag dvañ chhos grags* died. 1640

*Lchañ skyá Nag dvañ chhos ldan dpal bssan-po* was born.

*Hphags shi-va bssan-po*, in the 44th year of his age, became abbot of *Chhab mdo*. Guśrī khan entered *Gtsañ* and captured the king of *Gtsañ* and annexed *Gtsañ koñ* to his dominions. He was proclaimed king of Tibet. The governor *Bsod nams chhos phel* became regent. 1641

*Blo-bssan bstan hdsin Hphrin-las* of Khalkha was born.

*Bstan-pa rgyal-*mtshan* of Dvags-po* became hierarch of *Dgah-ldan*. 1642

*Hphags-pi chhos rgyal* died.

<i>Rgyal-va rgya-mtsho</i> , the fifth incarnate <i>Hphags-pa</i> of Khams, was born. Six great nobles of China conspired against the emperor Khruñ tin, and their leader usurped the imperial authority for a fortnight, after which the Manchu chief Sun-t'i Chhi-the tsuñ took possession of the imperial crown.	1643
The famous palace of Potala was built.	1644
The monastery of Ma-mgur in Amdo was founded by Lamo sprul sku Blo-gros rgya-mtsho and <i>Ilod sser bkra sis</i> . Khri dkon mchhog-chhos hphel died.	1645
Khri Dvags po died.	1646
The spiritual teacher of the author (Sumpa mkhampo), named <i>Hjam-dyañs-bshad-pa</i> (Nag-dvañ brtson grns), was born. Dkon-mchhog chhos bssan filled the hierarchical throne of <i>Dgah ldan</i> . Hor Don grub rgya-mtsho became abbot of <i>Dgon-luñ</i> .	1647
The abbot of Sgo-mañ, named <i>Bsam grub Sgaj-pa Nag dvañ blo bssan dvyiñ chhos</i> , became abbot of <i>Dgon-luñ</i> . He afterwards accepted the abbotsip of Rva-sgreñ in <i>Dvus</i> , in consequence of which Don yod rgyal mtshan of Hor duñ succeeded him in the <i>Dgon luñ</i> abbotsip.	1649
Legs rgya-mtsho established a Tantrik school in the monastery of <i>Sku-hbum</i> . The monastery of <i>Dgah ldan</i> Dam chhos gliñ of <i>Bisan-po</i> was founded by the retired abbot of <i>Dgon luñ</i> at <i>Sser khog</i> .	1650
The Talai Lama visited China (Peking), and was there decorated with the insignia of Tui Sií by the emperor Shun-t'i.	1651
The Sde-srid (viceroy) Sansrgyas rgya-mtsho was born. <i>Ilod Sser Bkra sis</i> held the abbotsip of <i>Dgon luñ</i> . The Talai Lama, on his return journey from China, visited the monasteries of <i>Dgon luñ</i> , &c.	1652
Dpal ldan rgyal mtshan filled the chair of the grand hierarch at <i>Dgah ldan</i> .	1653
Gušri khan died.	1653
Emperor Khang-shi ( <i>Bde-skyid</i> ), known to the Tibetans as an incarnation of Grags rgyal mtshan, was born. Sakya Lha Dvañ died.	1654
Tharpa Chhos rje ( <i>Bkra sis rgyal mtshan</i> ) became abbot of <i>Dgon-luñ</i> .	1656
The <i>Rñiñ-ma</i> Lama ( <i>Ssur-chhos dviñs Rañ-grol</i> ) died.	1656
Gušri's son Ta-yau khan became king of Tibet. Upfrin las rgya-mtsho became Sde-srid (viceroy).	1659
Don-yod chhos grags of Lu-hukya became abbot of <i>Dgon luñ</i> .	1660

Blo-bssañ rgyal-mtshan filled the throne of <i>Dgah ldan</i> .	
The second Manchu emperor Kang-shi ( <i>Shih-tsu</i> ) ascended the throne of China. Panchhen Blo-bssañ chhos rgyan died at <i>Nag-ssla</i> .	1661
The fifth Panchhen Rinpoche ( <i>Blo-bssañ yeśes dpal bssañ</i> ), who was Sumpa māhanpā spiritual guide, was born. <i>Sgo-māñ Bsam grub sgañ-pa</i> died.	1662
The incarnation of <i>Rgyal sres</i> , named <i>Blo bssañ bstan hdsin</i> , arrived at <i>Dgon-luñ</i> . The abbotship of <i>Dgon-luñ</i> was held by <i>Dpal ldan rgya-mtsho</i> of <i>Bde rgyu-chha-vā</i> . Hor <i>Dkah bchu</i> , being invested with the title of No-men khan, returned to <i>Btsan dgon</i> from <i>Dvus</i> and established <i>Hchhad ñan</i> . The period of <i>Tshtil khrim</i> (sila) commenced.	1664
<i>Nag dvañ Hphrin las</i> , who was born in the <i>fire-sheep</i> year, and who had previously filled the abbotship of <i>Chhab-mādo</i> , died this year. <i>Sprul sku grags rgyan</i> died.	1666
<i>Blo-bssañ Don yod</i> filled the hierarch's chair at <i>Dgah ldan</i> . <i>Ta-yan khan</i> died. The <i>Sde srid</i> (viceroy) <i>Hphrin las</i> died.	1667
<i>Mehhod dpon sde-ba</i> became <i>Sde-srid</i> (viceroy).	1668
<i>Talai khan Ratna</i> became king of Tibet. <i>Blo-mchhog of Sman-luñ</i> died.	1670
<i>Thu-bkwan chhos-rje</i> ( <i>Blo-bssañ rab brtan</i> ) became abbot of <i>Dgon-luñ</i> . <i>Khri Blo-bssañ rgyal mtshan</i> died.	1671
<i>Khri-dkon-mchhog chhos bssañ</i> died.	1672
<i>Karma chhos Dvying rdorje</i> died.	1673
<i>Byams pa Bkra sis</i> filled the hierarch's chair of <i>Dgah ldan</i> . <i>Likya Dpon slob Blo-bssañ rgyal mtshan</i> became abbot of <i>Dgon-luñ</i> . <i>Blo-bssañ sbiyin-pa</i> became viceroy of Tibet.	1674
<i>Nag dvañ Blo-bssañ rgya-mtsho</i> took the vows of the <i>Stod hdul Dgeslon</i> of Tibet for individual emancipation.	1676
<i>Khri Blo-bssañ</i> of <i>Don yod</i> died.	1677
The layman <i>Sahs rgya-mtsho</i> , who was born in <i>Groñ-smad</i> , became viceroy of Tibet.	1678
The abbotship of <i>Dgon-luñ</i> was held by <i>Rinpoche Bstan pahi rgyal mtshan</i> ( <i>chhu-bssañ sprul sku</i> ). The monastery of <i>Lamo Bde-chhen</i> was founded by <i>Chha-kwan Nomen-khan</i> .	1679
A long tailed comet was seen from <i>Mñah ri</i> . <i>Shvalu Bṣod nam</i> died.	1680
<i>Klu-hbum rgya-mtsho</i> became hierarch of <i>Dgah-ldan</i> . A fearful earthquake took place in Tibet. The <i>Talai Lama</i> died.	1681
<i>Dkon-mchhog yar kphel</i> of <i>Sre-rgyud</i> died. <i>Bstan hdsin hphrin las</i> of <i>Skyid shod</i> died.	

The Talai Lama Tshañs ḫvyans rgya-mtsho was born. The astronomical work of Sde-srid, called Baidurya dkarpo, was compiled.

Khri Byams-pa bkra śis died.

After the return of Blo gros rgya mtsho to China, Tshul khrims dar rgyas of Chones became hierarch of Dgah ldan.

Lama Rinpoche Pad dkar hdsin-pa Yeśes rgya-mtsho was born. The left branch of the Oeloth Mongols and the Khalkhas, being on the verge of going to war with each other, Khri Blo-rgya mtsho reconciled them to each other.

1682

1683

1684

1685

## CYCLE XII.

Khri chhen Blo-bssañ rgya mtsho of Lamo of Dgah ldar proceeded to Peking.

Lchañ skyā Tākau Śrī Nag dvañ Blo bssañ became abbot of Dgon-luñ. Bla-ma Blo-gros rgya-mtsho died at Hbog khog.

Bstan pahi Nima (the Rdoje slo-dpon of Sumpa nökhanpo), who was an incarnation of Khri Blo-rgyam, was born.

Rdo-pa Rab Byams-pa (Dpal ldan rgya-mtsho) became abbot of Dgon luñ.

Bsam-blo sbyin-pa rgya-mtsho of Lkah hgyur became hierarch of Dgah-ldan.

The Bde-rgyu chhuñ-va, named Kun-dgah rgya-mtsho, became abbot of Dgon-luñ.

The Sde-srid (viceroy) Sans rgya rgya-mtsho built the nine storeyed palace of worship (Pho drañ-dmarpo) of Potala. The annual prayer congregation called Tshogs-mchhod Smon lam was established by the Sde-srid to commemorate the anniversary of the accession of the Talai Lama Nag dvañ blo bssañ.

Chone Tshul-dar became hierarch of Dgah-ldan.

Blo-bssañ Nag-drañ Hjigs med, an incarnation of Rgyal ras Rinpoche, was born.

The Sde-srid (viceroy) Sans rgyas rgya-mtsho wrote the work, called Boiser shva ser chhos hbyuñ, i. e., history of the rise of the yellowcap school.

Lama Rinpoche Ye-rgyam of Mon arrived at Hbras-spüñ. Chhu bssañ Rinpoche became abbot of Btsan Dgon monastery. Btsan-po Nomen khan died.

Hjam ḫyañs bshad rdor became abbot of Sgo-mañ.

Don-yod rgya-mtsho became hierarch Dgah ldan.

Stag-luñ shabs druñ Chhos kyi Nima became abbot of Dgon-luñ.

1686

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1699

1700

Talai Lama Tshañ <i>dvyāñs rgya-mtsho</i> renounced the vows of celibacy and monkhood at <i>Bkra sis lhunpo</i> .	1701
The <i>Sde-srid</i> (viceroy) Sañs <i>rgyals rgya-mtsho</i> resigned his office. The Mongol prince Lha-bssañ became king of Tibet.	{ 1702
Sumpa <i>mkhanpo</i> was born.	{ 1703
<i>Pad dkars hdsin-pa</i> was identified as the real incar- nation of the Talai Lama. Lha-bssañ, the son of Rahá <i>rgyal-po</i> , fought with the <i>Sde-srid</i> (viceroy) Sañs <i>rgyas rgya-mtsho</i> . The latter was killed, and with him four hundred Tibetans were slain. Lha-bssañ declared himself the absolute monarch of Tibet. The Talai Lama Tshañ- <i>dvyāñs rgya-mtsho</i> was ordered to China. He died near lake Khokonur.	1704
<i>Pad dkars hdsin-pa</i> Yesé <i>rgya-mtsho</i> was placed on the throne of Potala.	1706
The Talai Lama <i>Skal bssan rgya-mtsho</i> was born.	1707
A great earthquake took place in Tibet.	1708
The new Talai Lama and <i>Hjam-dvyāñs bshad rdor</i> were in- vested with the insignia of an imperial order. <i>Hjam dvyāñs bshad-pa</i> founded, the monastery of <i>Bkra sis kkhyil</i> in Amdo. At <i>Dgon-luñ</i> the Dampa <i>gsúm</i> (three incarnate Lamas) estab- lished the <i>Rgyud Grva</i> (Tantrik school).	1709
Chhu-bssañ Rinpo-chhe, a second time, held the abbotship of <i>Dgon-luñ</i> . Sumpa <i>mkhanpo</i> became a monk of <i>Dgon-luñ</i> .	1711
<i>Hjam-dvyāñs bshad-pa</i> wrote the work called <i>Hjig-byod</i> <i>chhos hbyuñ</i> . <i>Lchañ skyas Ñag dvañ chhos ldan</i> died.	1713
<i>Hjam dvyāñs bshad-pa</i> established a Tantrik class at <i>Bkra sis kkhyil</i> , and wrote a chronology of Buddhist events.	1715
The incarnation of <i>Lchañskyas Yesé bstan-pa Sgron-mo</i> was born.	1716
The armies of Chuñgar, or the left branch of the Mongols, slew king Lha-bssañ.	1717
The Chuñgar armies sacked the <i>Rñiñ</i> monasteries of <i>Rnam rgyal gliñ</i> , <i>Rdorje brag</i> , <i>Smin grol gliñ</i> , &c., and made the <i>Dge-lugs-pa</i> church predominant all over Tibet.	1718
Under the command of the emperor of China the Talai Lama <i>Bkal-bssañ rgya-mtsho</i> was brought to Tibet from <i>Sku-khun</i> by <i>Thit-bkwani</i> Rinpo-chhe <i>chhos rgya-mtsho</i> and placed on the throne of Potala.	1719
<i>Hbyin rgan</i> became abbot of <i>Bkra sis kkhyil</i> . <i>Hjam-dvyāñs bshad rdor</i> died. The emperor Khañg-shi died. The third of the Manchu line, called <i>Shiñ-tsu yuñ-ting</i> , became emperor.	1721

The Ocloth Mongols of Khokonur fought with the imperial forces and were defeated. The Chinese killed upwards of seven hundred monks of all classes, including the abbot of Gser khog dgon, called Chhu-bssañ rinpochhe, and destroyed many religious objects, and burnt down several shrines and congregation halls. They also demolished three great monasteries of Shva-vo khog as well as many hermitages. Many aged monks of Sku-kbum were also killed. Sumpa mkhanpo proceeded to Tibet.

The Chinese, under their generals Kung and Yo-u the-ü, destroyed the temples and grand congregation halls of the Dgon-luñ monastery, and burnt thirteen sets of Bkah-lgyur, and killed many monks. The monasteries of the Hju-lag Sem-ni dgon schools, recluses cells, &c., were destroyed by them. In the autumn the three hermitages of Dgon-luñ and Shva-vo khog, and the monasteries of Hju-lag were rebuilt.

Sumpa mkhanpo was appointed abbot of Sgo mañ.

The nineteenth Kulika Rnam-gnon señ (Vikrama Simha) became emperor of Sambhala. When the demon like ministers (Bkah blon) killed the viceroy (Sde-srid) Shañ khañ chhenpo who was a devout advocate of Buddhism, Phola Theje Bsod namus Stobs rgyas (king Mivañ) returned to Dvus from upper Tibet with troops of Ladag, Mahri, and Gtsañ. He slew upwards of one thousand troops of Dvus and Koñ-po, &c., and entirely suppressed the enemies of the Government.

When the Dvus people rose in rebellion, Phola Theje, being reinforced by the Chinese troops, killed the three rebel ministers and removed the Talai Lama to Hkah-dag. Ngynal sres sprul sku became abbot of Hbras spuñ Blo-gsal gliñ. Phola Theje became viceroy of Tibet, and was also invested with the title of Chun-van.

Dgon luñ, Btsan dgon and other monasteries having been restored to their former condition, the author's predecessor Sum-pa chhos rje Phun-tshogs rnam rgyal and Rbu-chhos rje Blo-bssañ dpal became abbots of Dgon luñ and Btsan-dgon respectively.

The author (Sumpa mkhanpo) returned to Amdo from Dvus in Tibet.

The author founded the monastery of Bshal sgrub gliñ.

The author accepted the abbotship of Bsam-gtan gliñ.

Van chhos rje-grags-pa dpal hbyor became abbot of Dgon luñ.

At the command of the emperor of China the Lchañskya

1722

1723

1725

1726

1727

1728

1730

1732

1733

Rinpo-chhe brought back the Tali Lama from Ngel-dag to Dvus, and restored peace and prosperity to Tilky and Khamse. Lchash skyā, Rinpo-chhe became famous for his excellent exposition of the work called Rtan-abrel stod-pa.

Emperor Yung-tung died and was succeeded by his son Chhin-lung.

The incarnate Tha-kwan of Dgon-luā, named Blo-bssan chhos kyi Nima, was born. At the command of the emperor the author proceeded to China. Nag dvañ rnam rgyal, also called Khynā tħa shab̄ drub̄, became abbot of Dgon-luā.

A great earthquake took place at the walled city of Niñ-sa m̄khar, near the mountain called Glañ-ru, and destroyed the city.

Panchhen Blo-bssan yēsē died.

The sixth incarnate Panchhen Dpal ldan yēsē was born. Bde-legs shab̄ drub̄ (Dge-legs rgyal mtshan) held the abbottship of Dgon-luā.

Rgyal ras ye grags died.

Blo-bssan dpal, lām the incarnation of Rgyal ras, was born.

Rgyal tig Rab-abyams-pa (Blo-bssan don-grub) became abbot of Dgon-luā.

A very long comet was observed in Tibet.

The author (Yēsē Dpal khyor), in the forty-third year of his age, was called upon to fill the abbottship of the Dgon-luā monastery.

1734

1735

1736

1737

1738

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1740

1741

1742

1743

*Inscribed Seal of Kumāra Gupta.—By V. A. SMITH, Esq., C. S.*

(With a Plate.)

The first announcement of the discovery of the seal, which forms the subject of this paper, was made by an article entitled "An Archaeological Find" in the Pioneer newspaper of the 13th May, 1889. The article attracted my attention, and I published certain remarks on it in the issue of the same newspaper for the 28th May, 1889. A few days later Mr. G. J. Nicholls, C. S., Judge of Cawpore, entered into correspondence with me, and informed me that he was the owner of the seal. He has very kindly allowed me to examine and describe the original.



COPPER-SILVER SEAL OF KUMÁRA GUPTA.

Full size.



The seal (see Plate VI) is oval in shape, slightly pointed at each end, and is  $5\frac{1}{4}$  inches long by  $4\frac{1}{2}$  wide. The edge varies slightly in thickness, but is generally about  $\frac{1}{8}$ ths of an inch thick. The surface is protected by the rim being raised above the face of the plate about  $\frac{1}{16}$ th of an inch. The metal is whitish grey, and is thought by Mr. Nicholls to be base silver. The back of the plate is fitted with two solid buttons, each more than half an inch in diameter, by which it could be attached to another object. It probably was attached to an inscription engraved on metal.

The upper section of the face of the seal, being slightly less than one half of the surface, is occupied by a quaint figure of the mythical monster Garuḍa, executed in tolerably high relief. He is represented standing on a base composed of two parallel lines, facing front, with outspread wings. His face is that of a man, broad and full, with thick lips. His hair is arranged exactly like the wig of an English Judge. A snake is twined round his neck, its head projecting above his left shoulder.

A circle, intended doubtless for the discus of Vishṇu, who rides on Garuḍa, is faintly indicated in the field to the proper right of the figure, and a corresponding dim mark on the proper left is probably intended for the conch shell of the god.

A space an inch in length is left blank at the bottom of the plate. The interval between this space and the parallel lines on which Garuḍa stands is occupied with eight lines of prose inscription. The alphabet is that used by the Gupta kings both for coin legends and inscriptions on stone in Northern India. The letters, though minute, are well and clearly cut in moderately high relief, the vowel marks being fully expressed. Most of the inscription is easily legible, but it is damaged in places, especially in the middle of the second and third lines.

The seal was presented to Mr. Nicholls (who accepted it on behalf of Government) by a member of a very old and respectable Muhammadan family residing at Bhitarí near Sayyidpur in the Gházípur District, N. W. P. It was found at some date previous to 1886, when the foundations for a new building were being dug. It is certainly genuine.

The fact that the tablet is a seal is readily proved by comparison of it with similar objects.

The only other known seal of the Early or Imperial Gupta Dynasty is that which is fused on to the spurious copper plate grant from Gayá, purporting to have been made by Samudragupta. That seal is of copper, and is described as follows by Mr. Fleet:—"On to the proper right side of the plate, there is fused a seal, oval in shape, about  $2\frac{1}{2}$ " by  $3\frac{1}{2}$ ". It has, in relief on a countersunk surface—at the top, Garuḍa, represented

as a bird, standing to the front, with outstretched wings; and, below this, a legend in five lines, which, being also in relief, is so worn that nothing of it can be read except a few disconnected letters here and there, and *Sam[u]drag[u]p[ta]*, very faintly, at the end of line 5. It must have contained a succinct recital of the genealogy, after the fashion of the Asīrgaḍh seal of Sarvavarman, No. 47 above, page 219, and the Sonpat seal of Harshavardhana, No. 52 above, page 231 ..... The legend on the seal of this grant is in characters which present a very different appearance to those of the body of the inscription; as also does the copper of the seal, as compared with the substance of the plate; and the seal is in all probability a genuine one of Samudragupta, detached from some other plate.”\*

The copper seal of Harshavardhana, above referred to, is even larger than the one now under examination, measuring  $5\frac{7}{8}$ " by  $6\frac{7}{8}$ ". It weighs three pounds six ounces. “All round it there runs a rim, about  $\frac{1}{4}$ " broad; and inside this there are, in rather shallow relief on a slightly countersunk surface,—at the top, a bull, recumbent to the proper right; and below this the inscription,”† in thirteen lines.

The Garuḍa device recurs on the seal of the copper plate inscription of Rāja Tīvara Dova (*circa* A. D. 800), found at Rājim in the Central Provinces. “The top of the seal is circular, about  $3\frac{3}{4}$ " in diameter. It has, in relief on a rather deep countersunk surface, across the centre, a legend, in two lines; ..... in the upper part a figure of Garuḍa, facing full front, depicted with the head of a man, and the body of a bird, with his wings expanded, with, apparently, human arms hanging down between the wings and the feet, and with a serpent with expanded hood, standing up in front of and over each shoulder; on the proper right of this, a chakra or discus, the emblem of Vishṇu; and on the proper left a śaṅkha or conch shell; in the lower part, a floral device.”‡

The device on the upper portion of a royal seal was invariably the emblem used by the dynasty concerned as its special cognizance. The seal under discussion and the Gayā one of Samudra Gupta settle definitely that the imago of Garuḍa was the family cognizance of the Early Guptas, and so explain the phrase *Garumad-anka* in the posthumous inscription of Samudra Gupta at Allahabad, the bird-headed standard of the Gupta gold coins, and the reverse device of the copper coins. No doubt can now be felt that in all these cases the mythological significance of the bird-like figure is the monster Garuḍa, the vehicle of Vishṇu. The

\* Fleet, *Corpus Inscriptionum Indicarum*, Vol. III, p. 255.

† Fleet, *ibid.*, Vol. III, p. 231.

‡ Fleet, *ibid.*, Vol. III, p. 292.

form of the Garuḍa-headed standard on the gold coins was, I am confident, borrowed from the Roman eagle, and the form of the device of the copper coins may have been imitated from a Greek original, that is to say, from the owl of Athene, especially as represented on coins of Pergamon.\*

Sometimes Garuḍa is represented with human arms, as on the Rájim seal, and sometimes without them, as on the seal of Kumáragupta. The same variation of detail is observable in the case of the copper coins.†

The inscription on Kumáragupta's seals, is, as usual with seal legends, purely genealogical; and the greater part of the record gives the particulars of the Gupta genealogy in the standard form of words employed in the Bhitarí pillar inscription and other Gupta inscriptions.‡

In the beginning the seal omits, between the words *apratirathasya* and *mahárája-s'rí-Gupta*, a string of epithets given in the pillar inscription, but, from the words *mahárája-s'rí-Gupta* down to the name of Kumáragupta in the fifth line, the record is identical (except by omitting Kumára's title of *paramubhúgavato*), word for word, with that incised on the Bhitarí pillar. The rest of the newly discovered inscription does not seem to be quite identical with the wording of any known record. A son of Kumáragupta is certainly mentioned, and the name of Kumára's queen, Anattadéví (?), is stated, but I am doubtful whether the name Skanda occurs or not. I can read only partially the 6th and 7th lines. The first four characters of the concluding 8th line are indistinct, but the remainder is easily legible, and shows that the seal belongs to the reign of Kumáragupta, *circa A. D. 414--452*.§

The antiquities at Bhitarí, near Sayyidpur at the eastern extremity of the Gházípur District in the North-Western Provinces, about half way between Benares and Gházípur, have long been known to archaeologists. The site was carefully explored more than fifty years ago by Sir Alexander Cunningham and his friend Mr. Vincent Tregear. The latter became the possessor of a valuable collection of coins, many of which are now in the Bodleian cabinet.

The most notable relic is the monolith pillar bearing an inscription of the reign of Skandagupta. A translation of this record, made from Sir A. Cunningham's copy, was published by Dr. Mill in the Journal of this Society in 1837. Certain minor corrections in this translation were

\* Smith, *Coinage of the Early Gupta Dynasty* in the Journal of the Royal Asiatic Society, for Jan. 1889, p. 24; see also Fleet, *ibid.*, Vol. III, p. 14, note 3.

† Smith, *ibid.*, Plate IV, figures 8—15.

‡ Fleet, *ibid.*, Vol. III, p. 53, etc.

§ Smith, *ibid.*, p. 6.

subsequently made, but the inscription was never edited properly until it came into the hands of Mr. Fleet. That scholar has now published (No. 13 in volume III of the *Corpus Inscriptionum Indicarum*) an accurate facsimile, transliteration, and translation of the document, which I have made use of in writing the above notes.

"The inscription," observes Mr. Fleet, "is one of the Early Gupta king Skanda Gupta. It is not dated. It belongs to the Vaishnava form of religion; and the object of it is to record the installation of an image of the god Vishnu, under the name of Sárṅgin or 'the wielder of the bow of horn named Sárṅga,' and the allotment, to the idol, of the village, not mentioned by name, in which the column stands."\*

The site is marked by large brick mounds, and numerous bricks inscribed with the name of Śrī Kumáragupta were found in the fields by Sir A. Cunningham, who also describes certain sculptures which seem to belong to the Gupta period.

The presence of Indo-Sassanian coins of the 8th or 9th century A. D. is an indication that the site continued to be occupied after the fall of the Gupta dynasty.†

There can be no doubt that it was a place of importance in the reigns of Kumáragupta and Skandagupta, *circa* A. D. 414—480.

*Remarks on the above. (With a chronological table).—*

*By Dr. A. F. RUDOLF HOERNLE.*

The seal is a far more important one than would appear from Mr. Smith's statement of its contents. The fact is that it is not a seal of Kumára Gupta I., but of a KUMÁRA GUPTA II.; and that we have in the inscription of the seal, for the first time, a genealogy of the Early Gupta dynasty that enumerates nine generations, instead of only the seven hitherto known.

The last three lines of the inscription which Mr. Smith failed to read really contain the most important portion of the record, and contain entirely new information. Nor are these lines more doubtful to read than any of the preceding ones; and most fortunately the names of the kings occurring in them are very fairly distinct. The following is a complete transcript of the record, in Nágari and Roman. In the latter transcript the less legible portions are enclosed in round, and the illegible portions in straight brackets. It should be remembered, however, that on account of the stereotyped formulas employed in such records, the reading even of these portions is perfectly certain.

\* See Fleet, *ibid.*, Vol. III., p. 53.

† Archæol. Survey Rep., Vol. I, pp. 96—103, Pls. XXIX, XXX.

*Nágari Transcript.\**

1. सर्वराजेच्छुप्रथिक्षामप्रतिरथस्य महाराजश्रीगुप्तपौत्रस्य महाराजश्रीघटोक्षच-  
पौत्रस्य महा-
2. राजाधिराजश्रीचन्द्रगुप्तस्य लिङ्गविदौहित्रस्य महादेवां कुमारदेवामुतस्थ
3. श्रीसुद्धगुप्तस्य पुत्रक्षत्परिग्रहैतो महादेवान्तदेवामुत्पद्धस्थयं चाप्रतिरथपैरम-  
भाग-
4. वतो महाराजाधिराजश्रीचन्द्रगुप्तस्य पुत्रक्षत्परिग्रहैतो महादेवां भ्रुवदेवा-  
मुत्पद्धो महारा-
5. आधिराजश्रीकुमारगुप्तस्य पुत्रक्षत्परिग्रहैतो महादेवामुननदेवामुत्पद्धो महा-  
रा-
6. आधिराजश्रीपुरगुप्तस्य पुत्रक्षत्परिग्रहैतो महादेवां श्रीवसुदेवामुत्पद्धो महा-
7. राजाधिराजश्रीनरसिंहगुप्तस्य पुत्रक्षत्परिग्रहैतो महादेवां श्रीमतोदे-
8. व्यामुत्पद्धपैरमभागवतो महाराजाधिराजश्रीकुमारग्रन्थः ॥

*Roman Transcript.†*

1. [Sar](vva)-rájochchhettuḥ prílhivýám aprathinathasya Mahá(rá-ja-Srí-Gupta-prapauttra)sya Mahárája-Srí-Ghaṭotkacha-pauttrasya Ma(há)-
2. [rájá]dhírāja-Srí-Chandragupta-putrasya (Lichchha)[vi-dau-hittu] (sya Mahádevyám) [Kumá]ra-devyám utpannasya Mahárájádhírāja-
3. [Srí]-[Sa]mudraguptasya putras (tat-parigrihito Ma)[háde-vyán Da](TTA-DEYYÁ)m utpannas svayaṁ ch('á)pratiráthah paramabhlága-
4. [vato Mahá]rájádhírāja-Srí-Chan(dragup)[tas ta]sya pu[ttras tat]-(pádánuddhyáto) Mahádevyá[ni] Dñruva-deyyám utpan-no Ma(há)-
5. [jádhí]rāja-Srí-Kumárag[u]ptas tasya pu(ttra)s tat-pádánuddhyáto Mahád(e)vyám Ananta-deyyám utpanno Ma(há)[rá]-
6. [já]dhírāja-Srí-Purag[u]p[ta]s tasya pu(ttra)s tat-pádánuddhyáto Mahádevyám Sríva(tsa)-DEYYÁm utpann(o) Ma[há]-
7. (rájádhírāja-Srí-Na)ras(im)haguptas tasya (pu)ttras (tat-pá-dánuddhyáto Mahádevyám Srímatí-de)-
8. v[yá]m u(tpannah parama-bhá)gavat(o) Mahárájádhírāja-Srí-Kumáragu)[ptah].

\* From the original seal; see Plate VI.

† The portions enclosed within straight brackets are entirely rubbed away; those within round brackets are more or less damaged, but sufficiently legible. The *upadhmánasya* is represented by *h*.

(Lines 1 and 2.)—The son of the Mahárájádhirája, the glorious **Samudra-Gupta**, who was the exterminator of all kings; who had no antagonist (*of equal power*) in the world; who was the son of the son's son of the Mahárája the illustrious **Gupta**; who was the son's son of the Mahárája, the illustrious **Ghoṭotkacha**; (*and*) who was the son of the Mahárájádhirája, the glorious **Chandragupta** (I.), (*and*) the daughter's son of Licheliḥavi, begotten on the Mahádeví KUMÁRADEVÍ,

(Line 3.)—(*was*) the most devout worshipper of the Divine One, the Mahárájádhirája, the glorious **Chandragupta** (II.), who was accepted by him (*i. e.*, *Samudragupta*); who was begotten on the Mahádeví DATTADEVÍ; and\* who was himself without an antagonist (*of equal power*).†

(Line 4.)—His son (*was*) the Mahárájádhirája, the glorious **Kumára-gupta** (I.), who meditated on his feet, (*and*) who was begotten on the Mahádeví DHRUVADEVÍ.

(Line 5.)—His son (*was*) the Mahárájádhirája, the glorious **Pura-gupta**, who meditated on his feet, (*and*) who was begotten on the Mahádeví ANANTADEVÍ.

(Line 6.)—His son (*was*) the Mahárájádhirája, the glorious **Nara-simha-gupta**, who meditated on his feet, (*and*) who was begotten on the Mahádeví SRÍVATSADEVÍ.

(Lines 7 and 8.)—His son (*was*) the most devout worshipper of the Divine One, the Mahárájádhirája, the glorious **Kumáragupta** (II.), who meditated on his feet, (*and*) who was begotten on the Mahádeví SRÍ-MATÍDEVÍ.

All the names of the kings are quite legible on the original seal: quite sufficiently so, to identify them satisfactorily.‡ Of the names of the two last queens, *Srīvatsa* and *Srīmati*, the two first syllables respectively (*Srīva* and *Srīma*) are legible; but the terminal ones (*tsa* and *ti*) can only be faintly seen.

Before discussing the information of this record, some of its techni-

\* I follow Mr. Fleet's translation (*Corpus Inscriptionum Indicarum*, Vol. III, p. 54) as far as it goes.

† Or, "who was himself an antagonist (*of equal power to all his enemies*)," if we read *svayam cha pratirathah*; see below.

‡ The photographic plate unfortunately is not quite as distinct, as one would wish. The original plate requires to be held in various lights, and to be examined with a large magnifying glass; but with these helps there is really not much difficulty in reading the whole of the record, with the exception of those small and unimportant portions (in straight brackets) that are entirely rubbed away (apparently during the process of cleaning the plate.)

calities may be briefly noted. Firstly, the uniform use of the *upadhmániya*, in l. 1, *rájochchhetruḥ prithivyám*; l. 3, *apratirathāḥ paramāo*; l. 8, *utpannah paramāo*; and secondly, of the doubling of *t* and *dh* when followed by *r* and *y* respectively, as in l. 1, *prapauttrasya* and *pauttrassya*; l. 2, *putrasya* and *dauhitrasya*; l. 3, 4, 5, 6, 7, *putras*; l. 4, 5, 6, 7, *pádánudhyáto*; thirdly, the assimilation of the visarga to a following *s*, in l. 3, *utpannas-svayam*; fourthly, the reading *svayam ch'apratirathāḥ* in l. 3. The same phrase is read by Mr. Fleet\* in the Bhitarí stone inscription (l. 4) *svayam apratirathasya*. The phrase also occurs in Kumáragupta I.'s Bilsa stone inscription and in Skandagupta's Bihár stone inscription\* but in the former it is illegible, and in the latter it is cut away and lost. There are, therefore, only two records (the seal and the stone of Bhitarí) to establish the reading; and the exact point is whether the *akshara* that follows *svayam* should be read *ma* or *cha*. Now in the Bhitarí stone inscription (at least, as shown in Mr. Fleet's plate) the *akshara* is too indistinct to be definitely identified; while on the Bhitarí seal it is quite distinctly *cha*. Moreover the seal has a distinct *anusvára* over the *ya* of *svaya*, which *anusvára* is apparently also present on the Bhitarí stone; and the *anusvára* only agrees with the reading *cha* or rather *chá*. The vowel mark over *cha* is hardly distinguishable in the present state of the seal; and the reading *chá pratirathāḥ* would also give sense, but a sense not quite so suitable to the context (see the translation, above). It is preferable, therefore, to read *svayam ch'apratirathāḥ*.

The record gives the names of nine kings, viz., 1, Gupta, 2, Ghatotkacha, 3, Chandragupta I., 4, Samudragupta, 5, Chandingupta II., 6, Kumáragupta I., 7, Puragupta, 8, Narasimhagupta, and 9, Kumáragupta II.; and it states distinctly that each of these kings stood in the relation of son to the preceding one. It further gives the names of six queens, viz., 1, Kumáradeví, the wife of Chandragupta I. and mother of Samudragupta; 2, Dattadeví, the wife of Samudragupta and mother of Chandragupta II.; 3, Dhruvadeví, the wife of Chandragupta II. and mother of Kumáragupta I.; 4, Anantadeví, the wife of Kumáragupta I. and mother of Puragupta; 5, Srívatsadeví, the wife of Puragupta and mother of Narasimhagupta; and 6, Srímatídeví, the wife of Narasimhagupta and mother of Kumáragupta II.

The two longest genealogies of the Early Guptas, hitherto known, are those on two stone pillar inscriptions, both of Skandagupta,† one at Bhitarí, the other at Bihár. That at Bihár is greatly mutilated and

\* *Corpus Inscriptionum Indicarum*, Vol. III, p. 53; also pp. 43, 50.

† They are given by Fleet in *Corpus Inscriptionum Indicarum*, Vol. III, pp. 47 and 52.

of subordinate value. They mention only the following seven kings: 1, Gupta, 2, Ghaṭotkacha, 3, Chandragupta I., 4, Samudragupta, 5, Chandragupta II., 6, Kumáragupta, 7, Skandagupta. Here again each king is expressly stated to have been the son of his predecessor. They further name the following three queens: 1, Kumáradeví, wife of Chandragupta I. and mother of Samudragupta; 2, Dattadeví, wife of Samudragupta and mother of Chandragupta II.; 3, Dhruvadeví, wife of Chandragupta II. and mother of Kumáragupta I.

In the main these two records agree with that of the seal; and this proves that the seal is that of a member of the great Early (or Imperial) Gupta family. This is shown also by the use of the imperial title *Mahá-rájádhiraजा*. But there are two important differences. The first is that the seal calls the seventh member of the line Puragupta, while the other two records call him Skandagupta. The second is that the seal carries the line down to the ninth generation, to another Kumáragupta, and traces it through Puragupta, instead of through Skandagupta. This proves two things: 1, that the Early Gupta dynasty did not terminate, as it has been hitherto believed, with Skandagupta, but that it lasted for, at least, two generations' longer (*i. e.*, down to about 550 A. D.); and secondly that there was a second Kumáragupta among the Early Guptas. The latter discovery may possibly necessitate a reconsideration of all those chronological and other speculations which were based on the (hitherto uncontradicted) belief, that there was but one Kumáragupta in the dynasty.

The chief difficulty is that with respect to the relation of Puragupta to Skandagupta. Are they but different names of the same person, or was one the (younger) brother of the other?

One point may be noted with regard to these two kings. The inscription on the seal states that Puragupta's mother, and, therefore, Kumáragupta I.'s queen, was named Anantadeví. The two stone inscriptions do not name Skandagupta's mother or Kumáragupta's queen, though they speak of her. In the Bhitarí inscription it is related, how Skanda restored the imperial power of the Guptas, which appears to have suffered a serious reverse during his father Kumáragupta's time; and how he afterwards visited his mother to report to her his victories; but the mother is not named. In the Bihár inscription, it is stated that Kumáragupta married the sister of some person, whose name, however, as well as that of his sister are unfortunately lost in the mutilated record. But from a subsequent equally fragmentary portion of the record (see l. 13 in Fleet's transcript) it would seem that the brother's name may have been *Anantasena*. In that case, his sister would probably have been named *Anantadeví*; and this would agree with the record on the seal. In that case, further, Skandagupta and Puragupta would have had not only the same

father Kumāragupta, but also the same mother Anantadevī. It may be further noted, that while the seal names Śrīvatsadevī as the queen of Puragupta, the queen of Skandagupta is nowhere either named or even mentioned. So far as his records are concerned, he might not have been married at all.

The question still remains, are Skandagupta and Puragupta the same persons, or are they brothers? It seems hardly probable that in such genealogies the same person would be called by different names. The probability, as I shall show further on, would seem to be, that Puragupta is a (younger) brother of Skandagupta, and succeeded the latter, who died without issue. There would still be a difficulty in the fact, that Skandagupta is entirely omitted from the list on the seal. But such omissions are not without precedent in lists which are rather intended to record the line of descent than the line of succession.\* The term *pādānūdhya*, however, no doubt, properly indicates Puragupta as having been the immediate successor of his father rather than a remoter successor of him after his brother Skandagupta.

The discovery of this seal solves another mystery. Among the gold coinage of the Early Guptas, certain coins have been found, bearing the name of *Nara* (or *Naragupta*) and the title *Bālāditya*.† That they belong to the proper Gupta class of coins, has never been seriously doubted; their resemblance to them is too thorough. But the difficulty was, where to place them; as no member of the Gupta family, called *Nara*, was known to have existed. It can hardly be doubtful now, to whom these *Nara*-coins belong. They are clearly issues of the *Narasiṃhagupta* of the new seal.

This, however, suggests a further consequence. Mr. Smith, in his *Coinage of the Early Gupta Dynasty*, has shown (pp. 40) that certain specimens of the Gupta coinage show an exceptionally heavy weight. Some of these coins belong to *Nara* (*siṃhagupta*); others to a king of an unknown name who has the title of *Prakāśāditya*; others again to a certain Kumāragupta. The obverse of the *Prakāśāditya* coins would (as usual) give the proper name of the king; but unfortunately in all the specimens hitherto found the name is lost. It may now be suggested

\* A very curious, though not quite analogous, case of a similar omission occurs in one of the Valabhī grants (No. 1X, in *Indian Antiquary*, Vol. VII, p. 66), where Guhasena's father Dharapāṭṭa is omitted, and he is placed immediately after his uncle Dhruvasena I. It is not impossible, that Dharapāṭṭa never reigned; if so, the record is one of the line of succession rather than of the line of descent.

† Mr. Smith denies the occurrence of *Gupta*; see his *Coinage of the Early Gupta Dynasty*, p. 118. But see fig. 22, on Pl. XVIII of the *Ariana Antiqua*. The fact, however, whether the coins do or do not bear the word *Gupta*, does not affect the argument.

that these coins perhaps belong to Puragupta. The heavy coins of Kumáragupta, with the special title of *Kramáditya*, should probably now be ascribed to Kumáragupta II., the last of the list on the seal, and not to the Kumáragupta who is numbered the fourth in the list of the Later Gupta dynasty of Magadha.\*

It is impossible to identify the Kumáragupta II. of the Bhitarí seal with the Kumáragupta of the Later Guptas, although their periods probably coincide. For all the other names do not agree. The later Kumáragupta was the fourth of his line and was preceded by three princes, *viz.*, Krishnagupta, Harshagupta, and Jivitagupta I., standing in the relation of father to son. It would, then, be necessary to assume that Jivitagupta I., Harshagupta and Krishnagupta were identical respectively with Narasiñhagupta, Puragupta and Kumágupta I., which is clearly inadmissible. Or supposing Krishnagupta to have immediately followed Skandagupta of the early dynasty, and even assuming Puragupta and Narasiñhagupta to be identical with Krishnagupta and Harshagupta, there would Jivitagupta still remain to be accounted for, and the Kumáragupta II. of the seal would fall one generation earlier than the Kumáragupta of the later dynasty. Further, the Kumárgupta II. of the seal bears the well-known imperial titles equally with his predecessors of the early dynasty; while the Kumáragupta of the later dynasty, as shown in the *Aphsád* stone inscription,† lays, equally with his predecessors, no claim even to the subordinate title of *Mahárája*. They designate themselves merely *nripa* or *bhípali*. It was only the fourth of Kumára's successors, Adityasena (preceded by Dámodaragupta, Mahásenagupta and Mádhavagupta), who was the first to lay again claim to the imperial title of *Mahárájádhira*‡. The seal, thus, decides a hitherto open question and proves that the Later Guptas of Magadha were not direct descendants of the Early Guptas. For the first three members of the Later Gupta line, Krishṇa, Harsha and Jívita I., must practically have been contemporaries of the three last members of the Early Gupta line, Pura, Narasiñha and Kumára II. And as Narasiñha Báláditya is also called a king of Magadha (*e. g.*, by Hiuen Tsiang, see below), it is clear that Krishṇa and his immediate successors can only have been small princes or chiefs in Magadha, by the side of their imperial relatives. Similar remarks apply to the Later Guptas of Eastern Málava, Búdhagupta and Bhánugupta.

There are two other references to Narasiñhagupta, under his title of Báláditya, in two inscriptions of much later times. The first is the

\* See the list in Fleet's volume III. of the *Corpus Inscr. Ind.*, p. 205.

† See *ibid.*, pp. 202, 203.

‡ See *ibid.*, p. 212.

Deo-Baranárk inscription of Jívitagupta II. of the Later Gupta dynasty. In this inscription Narasiñhagupta is referred to as an emperor (*paramévara*) who ruled long previously. The distance in time between Jívitagupta II. and Narasiñhagupta would be about 200 years. The second is the Sárnat inscription of a certain king, Prakañáditya of Benares, of the end of the seventh century A. D. Here Narasiñhagupta is referred to as one of Prakañáditya's early ancestors, and as the ruler of *Madhyadeśa* or the central portion of Northern India. This description would not be unsuitable to the ancestral portion of the dominions of the Early Guptas.

The historic truth of the new seal is also proved by the inscriptions on the copper-plate grants of the so-called Parivrájaka Mahárájas, which were all issued during "the enjoyment of sovereignty by the Gupta kings." The seal shows that the line of the Early Guptas was continued down to Kumáragupta II. The latter must be placed about A. D. 530-550, and the latest of the Parivrájaka grants is dated in A. D. 528. The earliest is dated in A. D. 475; therefore already in the reign of Puragupta (see below). They all fall within the period of the great decadence of the Gupta power; and this fact may possibly account for the circumstance, that in those grants the Guptas are simply designated by the vague term *nripa* 'king.' At the same time, Mr. Fleet's observation,\* that "they show that ..... the Gupta dominion still continued, and the name of the Gupta kings was still recognised as a power, down to A. D. 528," is fully borne out by the new seal.

I add to these remarks, for ready reference, a synchronistic Table of the probable reigns of the Early Guptas and their contemporaries or immediate successors. The numbers within angular brackets give the known dates, derived from inscriptions and other sources. Various observations suggest themselves by this table.

For an approximate determination of the period of Puragupta and Narasiñhagupta we have the following data. Hiuen Tsiang relates, how Mihirakula was defeated and taken prisoner by king Báláditya of Magadha.† This reference,—there can hardly be a doubt—is to Mihirakula's final overthrow in India; for, on being released by Báláditya, he is said to have retired to Kashmír. The credit of this great overthrow, however, is ascribed to a king Yaśodharman in one of the latter's Mandasor stone pillar inscriptions.‡ In it it is stated that, at some time previous to the setting up of the pillar, Yaśodharman had subdued and extended his dominion over countries which even the Guptas and Húṇas

\* See *Corpus Inscr. Ind.*, Vol. III, p. 8.

† See Beal's *Buddhist Records of the Western World*, Vol. I, pp. 169-170.

‡ No. 33, in Fleet's *Corp. Inscr. Ind.*, Vol. III, p. 142.

had not possessed. This inscription is not dated, but its date cannot have been very different from that of another Mandasor stone inscription of Yaśodharman,\* dated in A. D. 533-534, because they were both engraved by the same person Govinda. In this inscription, it is stated that Yaśodharman, who was originally only a tribal chieftain (*jñendra* or *narádhipati*), succeeded in conquering the countries around him and thus founding an empire, after which he took the name of Vishṇuvardhana and the imperial titles of *rájádhírúja* and *parameśvara*. Of these two inscriptions, the latter would seem to be—if anything—the later in date. In any case Mihirakula's overthrow would fall some time previously to A. D. 533; and it may be set down in A. D. 530, or perhaps even a little earlier.† It follows, that Báláditya, in whose reign Mihirakula's overthrow took place, must have reigned down to about A. D. 530.

The circumstance, that the overthrow is ascribed to both Báláditya and Yaśodharman, would seem to be best explained thus, that Báláditya was, at least nominally, the paramount ruler or Emperor (*Máhárájádhírúja*), and that Yaśodharman, at that time a mere 'tribal chieftain,' was one of his feudatories or lieutenants, who actually accomplished the defeat of Mihirakula, but thereupon took advantage of his great success to found an empire for himself. In fact, it was probably Yaśodharman (rather than the Húnas) that supplanted Kumáragupta II., some time after 530 A. D., thus finally breaking up the Early Gupta empire, and building up his own empire on its ruins.

On the other hand Skandagupta's earliest recorded date is A. D. 455. From this date down to A. D. 530 there are 75 years; and for this interval we have three names Skandagupta, Puragupta and Narasimhagupta. The interval can be more easily filled up by two generations including three reigns, than by two generations including only two reigns; i. e., by assuming that Skandagupta and Puragupta were brothers, succeeding one another and being themselves succeeded by Narasimhagupta. Skandagupta is known to have been still reigning in A. D. 466 or 468. He may have been succeeded by his (younger) brother Puragupta c. A. D. 470, and the latter, c. A. D. 485, by his son Narasimhagupta. This would give to Narasimhagupta the long reign of about 45

\* No. 35, *ibid.*, Vol. III, p. 150.

† In these calculations I follow, in the main, Mr. Fleet's remarks, in *Corp. Inscr. Ind.*, Vol. III, pp. 10-12 (Indrod.), 146, 152. But I do not agree with his view about Vishṇuvardhana, *ibid.*, p. 151. (See Proceedings for August, 1889.) It seems to me better to accept the words, in l. 5 of the inscription, in their obvious sense that Yaśodharman is identical with Vishṇuvardhana, and to suppose that Yaśodharman assumed the title Vishṇuvardhana after (and perhaps in commemoration) of his great victory. It is most improbable that the imperial titles of *rájádhírúja* and *parameśvara* should be ascribed to a mere feudatory.

years, if he was still reigning in A. D. 530. There is, however, nothing at all improbable in this supposition.

Further, Narasinhagupta calls himself Báláditya on his coins. We have seen that the Báláditya of Hiuen Tsiang's account reigned down to c. 530 A. D.; and that it is quite possible that the Narasinhagupta of the seal reigned down to that date. It may, therefore, be concluded as most probable that the Narasinhagupta of the seal is identical with the Nara Báláditya of the coins as well as the Báláditya of Magadha, by whom, or rather in whose reign Mihirakula was overthrown by Yaśodharman.

A curious glimpse of Narasinhagupta is afforded in a passing allusion, in connection with the Valabhí king Dronasimha, to his suzerain power, the Early Guptas. The early Valabhí rulers, as is well known, were vassals of the Early Guptas. The third of the Valabhí line was Dronasimha, a younger son of the founder of that line, Bhatárka Senápati. Regarding this Dronasimha it is mentioned in the Valabhí genealogies that he "was anointed in the kingship by the paramount master (*parama-svamin*) in person" Mr. Fleet\* has suggested that this "paramount master" was Yaśodharman, who defeated Mihirakula c. 530 A. D. Now Dhruvasena I. was reigning in 526, as shown by his inscription. Dronasimha was his predecessor; and his accession must, therefore, be placed c. 520 A. D. It is not probable that Yaśodharman was already in 520 A. D. an 'emperor' whose sway extended over the Valabhís. In fact, as I have tried to show, it is more probable, that in A. D. 530 he was still a mere 'tribal chieftain' and lieutenant of the emperor Narasinhagupta, and that his great power only dated from that victory over Mihirakula. On the other hand, about A. D. 520, Narasinhagupta must have still enjoyed the imperial dignity of the Guptas; and however much it may have been shorn of its ancient splendour, it was clearly still so much recognised by the Valabhís, that Dronasimha got himself "anointed" by the still existing representative of that power. It may be added that the simple reference to the *parama-svamin* or "paramount master" is more easily explainable if applied to the old accustomed suzerain power of the Guptas, than to a new emperor like Yaśodharman.

That notice about Dronasimha's "being anointed by his paramount master" is a rather curious one. His two predecessors enjoyed only the title of *senápati*; he was the first of his house who bore the title of *mahárája* (equal to *mahásenápati*). The notice about his 'anointment' would seem to refer to his elevation to the higher rank of a Mahárája.

\* See *Indian Antiquary*, Vol. XV, p. 187, note; also *Corpus Inscr. Ind.*, Vol. III, p. 168.

The special occasion or reason for this elevation by the paramount power we are not told. But putting together the scattered historical indications of that period, it would seem that the distinction was due to a striking recovery in the fortunes of the Imperial Gupta dynasty which was mainly brought about by the exertions of the Valabhí feudatories. The circumstances are these. There are three inscriptions at Eran in Eastern Málava,\* referring themselves respectively to the times of Budhagupta, Toramáṇa and Bhánugupta. Budhagupta and Bhánugupta were mere second rate rulers of Eastern Málava; but Toramáṇa possessed Eastern Málava as a portion of his imperial dominions; and his inscription is dated in the first year of his imperial power.† It may be concluded, that in that year neither Budhagupta nor Bhánugupta possessed Eastern Málava. The dates of the inscriptions of these two Mahárásas are 484 A. D. and 510 A. D. The first year of Toramáṇa cannot well fall after 510 A. D.; for it can be shown‡ that Toramáṇa was already succeeded by his son Mihirokula c. A. D. 515, and possibly even a little earlier. Again it cannot fall before 484 A. D., because in that year there were living two princes Mátřivishnu and his younger brother Dhanyavishnu, the former of whom was dead in the first year of Toramáṇa. Nor can it fall before 494 A. D., because that is the last recorded date (on his coins) of Budhagupta. It follows that not only the first year of Toramáṇa's imperial power, but also his loss of that power (so far, at least, as Eastern Málava was concerned) must fall within the period A. D. 494-510. Now this is just about the period of the Senápati Bhaṭáṛka, the first of the Valabhí dynasty, who must have ruled from c. 495-515 A. D. With regard to him it is expressly stated, in the Valabhí genealogical records,§ that he fought with and defeated the "Maitrakas," that is, the Mihiros (a tribal designation of the Húṇas) to whom Toramáṇa belonged. It may be concluded, therefore, that it was mainly owing to the Valabhí victories that Toramáṇa was beaten back and lost his imperial power. The immediate consequence of this success of the Valabhís would naturally have been the revival of the imperial power of the Guptas, that is, of Narasimhagupta who was on the throne of the Guptas at that time. The first year of Toramáṇa, say A. D. 495, would be the date of

\* See Fleet, *Corp. Inscr. Ind.*, Vol. III, pp. 88, 91, 158.

† See Fleet, *ibid.*, Vol. III, p. 158. The first year, named in the inscription, is not the first year of Toramáṇa's accession to rule over the Húṇa tribe, but of his assumption of the imperial dignity (*mahárájádhirája*) after his Indian conquests. See Fleet, *ibid.*, Introd., pp. 10-12.

‡ See Fleet, *ibid.*, Vol. III, Introd., p. 12; also *Indian Antiquary*, Vol. XV, p. 252.

§ See Fleet, *ibid.*, Vol. III, p. 167.

the temporary subjection of the emperor Narasimhagupta, and of the assumption of the imperial dignity by Toramána; and A. D. 510 may be taken as approximately the date of the liberation, by the Valabhí senápati Bhaṭárka, of Narasimhagupta and the resumption by the latter of the imperial crown. And I would suggest, that the subsequent elevation, by Narasimhagupta, of the Valabhí Dṛopasimha, c. A. D. 520, to the rank of Mahárája, was in some way an acknowledgment of the signal service rendered by the Valabhí family to the imperial house of the Guptas. Toramána must have died soon after the great reverse he suffered at the hands of the Valabhís. He was succeeded, c. A. D. 515, by his son Mihirakula, who undertook to recover his father's conquests, or, as Hiuen Tsiang puts it in his account, "to punish the rebellion" of Narasimhagupta. For fifteen years, as shown by the Gwalior inscription,\* he was successful in his operations, till at last, c. A. D. 530, he was totally defeated by the emperor Narasimhagupta's great vassal Yaśodharman. According to Hiuen Tsiang, Mihirakula was taken prisoner in the battle and brought to Narasimhagupta. On the advice of the latter's mother, he was restored to liberty, but finding his chances in India utterly gone, he retired to Kashmír. This seems to me to have been the course of events in that troubled period of the irruption of the Húpas into India.†

I should like to throw out another suggestion. In the list of kings of the Rájataranginí, there are five reigns enumerated between Matrigupta and Durlabha I., if we omit the fabulous king Ráṇáditya with his reign of 300 years. Durlabha I.'s accession may be placed in 626 A. D., allowing a probable adjustment of 30 years in the calculations of the Rájataranginí.‡ Calculating a reign at the usual average of about 18 years, we obtain for the accession of Mátrigupta about the year 530 A. D., i. e., the probable year of Mihirakula's retirement into Kashmir. I would suggest the identity of Mátrigupta and Mihirakula. There are many points in favour of the suggestion: 1, the epochs of the two kings coincide; 2, the name Mátrigupta means "protected by the mother," and according to Hiuen Tsiang, Mihirakula owed his life to the intercession and protection of (Narasimhagupta) Báláditya's mother; the name, therefore, would fit him admirably; 3, Mátrigupta is said to have

\* See Fleet, *Corpus Inscr. Ind.*, Vol. III, p. 161.

† It may be worth noting in connection with the irruption of the Húpas into India in the 5th century, that it followed, by nearly a century, their irruption into Europe. The latter is said to have begun in 375 A. D., under their leader Balamir, and it was most successful under their leader Attila, A. D. 445-453. Their power was finally broken in the great battle on the Catalaunian fields, A. D. 451; corresponding to the great victory of Yaśodharman (or Yaśovarman) in A. D. 530.

‡ See Sir A. Cunningham, *Ancient Geography of India*, p. 92; also Jacobi in *Göttingische Gelehrte Anzeigen* for 1888, No. 2, p. 70.

been a stranger to Kashmír; so was Mihirakula; he is said to have been imposed on Kashmír by a king Vikramáditya, also called Harsha, of Ujjain, who is said to have been a powerful king who subdued the whole world and destroyed the Sakas, a Mlechchha tribe. This I take to be a confused version of the fact, that during the time of Narasiṁha-gupta Báláditya, who afterwards allowed Mihirakula to proceed to Kashmír, the Húna (a Saka tribe) were defeated by Yaśovarman, who afterwards made himself an "emperor." Vikramáditya was a common title in the Gupta family; Chandragupta II. and Skandagupta bore it; and the similar title Kramáditya was born by Skandagupta and Kumáragupta II. In the Rájatarangiṇí either Báláditya or Kumáragupta II. Kramáditya is referred to by Vikramáditya; and this Vikramáditya is said to have died before Mátrigupta's resignation of his kingdom. As Mátrigupta is said to have resigned after a reign of about four years, and as on the assumption of his identity with Mihirakula, he became king of Kashmír about A. D. 530, Báláditya must have died very soon after that year. According to the Rájatarangiṇí, Vikramáditya had a son, Pratápaśila Síláditya, who was expelled by the people of Málava, but reinstated by king Pravarasena of Kashmír. Here, again, there is a confused version of certain facts. I take this Síláditya to be identical with the king Síláditya of Málava, who, according to Hiuen Tsiang, had lived 60 years before his own time, and who had reigned for 50 years.\* As Hiuen Tsiang was in Málava in A. D. 640, the period of Síláditya's reign is fixed as from about A. D. 530-580. He is commonly identified with the unnamed 'monarch' who is, by Hiuen Tsiang, said to have succeeded Vikramáditya of Srávasti; and this Vikramáditya himself is commonly identified with the Vikramáditya of Málava, above mentioned.† According to Hiuen Tsiang, Vikramáditya "lost his kingdom" and was succeeded by the unnamed "monarch", i. e., by Síláditya. I would suggest that Kumáragupta II. Kramáditya is intended by Vikramáditya, who lost his kingdom by the usurpation of Yaśodharman; and that Síláditya is one of the surnames of Yaśodharman. The latter, in his inscription (see above) is called, at first, only a *nárádhipati*, which would agree with the "monarch" of Hiuen Tsiang. The times also agree; Yaśodharman Síláditya must have usurped the imperial dignity soon after A. D. 530. He would then have reigned about 50 years, down to about A. D. 580. Throughout the whole of his reign (compare columns 5 and 8 of the synchronistic table), he had rivals for his claim of the imperial dignity in the Maukhari Varmans, till the dignity was finally secured by Prabhákara Vardhana who had

\* See Boal's *Buddhist Records of the Western World*, Vol. III, p. 261.

† See *ibidem*, Vol. I, pp. 106, 108.

the surname of Pratápaśīla. According to Hiuen Tsiang the Valabhí king Dhruvasena II. (or Dhruvapāta),\* who became king about A. D. 625, was his nephew (*i. e.*, probably sister's son). All this agrees well enough. That Vikramáditya (*i. e.*, Kumáragupta II.) is described as "king of Srávastí" need be no difficulty. Kumáragupta's seal was found at Bhitarí, in the Gházípur District of the N.-W. Provinces; and Srávastí may well have been the favourite residence of that emperor. Of course, if my suggestions are accepted, the narrative in the Rájatarangiṇí is a confused, and even grotesque, perversion of the real facts. Síláditya is said to have been a son of Vikramáditya; this is a confused reminiscence of the fact, that Báláditya (*i. e.*, Narasimhagupta) had a son Kumáragupta II. Kramáditya;—Síláditya is said to have been expelled by the people of Málava; but it was Kumáragupta that was "expelled," *i. e.*, rebelled against by Yaśodharman (Síláditya);—Síláditya is called Pratápaśīla; but the latter was the surname of Síláditya's rival, Prabhákara Vardhana;—Síláditya Pratápaśīla is said to have been seven times subdued by the king of Kashmír; very possibly the king of Kashmír had to carry on several campaigns against both Síláditya (Yaśodharman) and Pratápaśīla (Prabhákara Vardhana), both of whom aspired to be "emperors" or "rulers of the whole world." The Rájatarangiṇí's account of Mátrigupta is still more grotesque. It makes Mátrigupta to be a poor "poet,"† and finally resign his kingdom and retire to Benares, like a good Hindú! But it hardly needs an excuse for charging the "history" of the Rájatarangiṇí with grotesqueness. The utter untrustworthiness of it down to the time of the Karkoṭa dynasty (Durlabha Vardhana I.), is, I believe, now generally acknowledged. Its treatment of Mihirakula, who under that name is placed at B. C. 707,‡ and of Toramáṇa and Hiranyakula, is the most glaring evidence of it.

I add a sketch of what seems to me to have been the fortunes of the imperial dignity during the periods immediately before and after the Húṇa troubles. I have shown them in the synchronistic table by printing in red the names of those princes that bore the imperial title of MahárájádhiraṄa. From Chandragupta I. down to Kumáragupta II., c. A. D. 360-533, the imperial dignity remained with the house of the Early Guptas. Under Narasimhagupta, c. A. D. 495, it was disputed by the Húṇa chief Toramáṇa. About 533 A. D., under Kumáragupta II., it passed away to Yaśodharman.§ From him, it passed, for a period of four

\* See *ibid.*, Vol. II, p. 267.

† Perhaps a confusion with the poet Moṇṭha (or Mátrimontha?) who is said to have lived at his court.

‡ See Shanker P. Pandit's *Gāḍḍaraho*, Introd., p. lxxv.

§ Evidence of Yaśodharman's or Yaśovarman's imperial power are his coins

reigns, from c. A. D. 540 to 585, to the Maukhari dynasty, under Isánavarman, Saravarman, Susthitavarman and Avantivarman. Three of these Varmanas, Isána, Sarva and Avanti, receive the imperial titles, *mahárájádhira* or *paramávara* in two inscriptions.\* Susthita is named in an inscription of the Later Guptas without any particular title;† but if he is not identical with Avantivarman—which is quite possible—he must, in all probability, have been a *Mahárájádhira*, as the intermediate ruler between two *Mahárájádhiras* (see column 8). That Susthita does not receive that title in the Gupta inscription is no objection; for neither does Isána receive it; the inscription, being one of the Later Guptas, who were a rival family, probably denied the imperial title to the Maukharis as usurpers.‡

From the Maukharis the imperial dignity passed to the Vardhana dynasty of Thanesar and Kanauj, for three reigns, under Prabhákara, Rájya and the great Harsha, from c. A. D. 585 to 648, though at some time between A. D. 613 and 634 it was disputed by the Early Chalukya king Pulikeśin II.§ After Harsha Vardhana the imperial dignity appears to have been held simultaneously in the West by the Valabhís of Gujarat (commencing with Dharaśena IV., c. A. D. 645) and in the East by the Later Guptas of Magadha (commencing with Adityasena, c. A. D. 648). In the case of the Valabhís, the assumption of the imperial dignity would seem, at first, to have been a temporary one. For after Dharaśena IV., who enjoyed it from c. A. D. 645–650, it lapsed again, for about 20 years, during the two following reigns of Dhruvasena III. and Kharagrala II., neither of whom seem to have borne any imperial titles, perhaps owing to the rival emperor's, Adityasena's, ascendancy. About A. D. 670, however, Śiláditya III. again became emperor of the West; and henceforth the imperial dignity remained with these two

with the legend of *kida* (see *Proceedings* for August, 1888). *Kida* would appear to be a tribal designation of the Hūṇas.

\* See Fleet, in *Congr. Inscr. Ind.*, Vol. III, pp. 218, 221.

† See *ibid.*, p. 206.

‡ It may be a question whether Yaśovarman or Yaśodharman did not himself belong to a branch of the Maukhari family of Varmanas. There is nothing in Yaśodharman's inscriptions to prove that he belonged to the Málava tribes. His relation to the four imperial Maukharis requires further elucidation. If, as above suggested, he is identical with the Śiláditya, who according to Huen Tsiang reigned 50 years, he must have been a contemporary and rival of the four imperial Maukharis. The contemporary inscription of Asphad would certainly seem to show, that the latter did not enjoy an undisputed title to the imperial dignity.

§ He assumed the imperial title *paramávara* after a thorough defeat of Harsha Vardhana; see *Indian Antiquary*, Vol. VII, p. 164. He had not done so before A. D. 613, nor was it after A. D. 634; see *ibid.*, Vol. VIII, p. 210.

dynasties of the Later Guptas and the Valabhís, apparently, till their respective extinction. Perhaps the coincidence of Jivita Gupta II., the last of the Later Imperial Guptas, with the Nepalese king Siva Dera II., who assumed the imperial titles, may have a deeper significance. For it may be noted, that about A. D. 648, at the time of the disruption of Harsha's empire, the Nepalese king, Amṣuvarman, also laid claim to the imperial dignity in the North.

The Devagupta, placed in the third column of the synchronistic table, under the Later Guptas of Málava, is mentioned in the copper-plate grant of Harshavardhana,\* as having been conquered by that king's brother and predecessor, Rájyavaradhan II. He cannot be the Devagupta of the Later Gupta dynasty of Magadha (2nd column), as Harshavardhana himself was a contemporary of Mádhavagupta, the grandfather of that Devagupta. Moreover it is distinctly stated in the *Harsha-charita* of Bápá, that the prince whom Rájyavaradhan conquered, was a king of Málava.†

In the seventh column of the Uchchakalpa Mahárájas it will be seen, that Sarvánátha reigned up to A. D. 533. His line, including himself, consists of six members; and the founder of the line, Oghadeva, was married to a queen Kumáradévi. Six reigns at an average of 18 years, would make Oghadeva (c. A. D. 425-445) a contemporary of Kumáragupta I. of the Early Gupta dynasty. It appears, probable, therefore, that Oghadeva's queen, Kumáradévi, was a sister or daughter of Kumáragupta I.‡

\* See *Epigraphia Indica*, Part II, p. 74.

† See Sh. P. Pandú's edition of the *Gaudwaho*, Introd., p. cxxx.

‡ Mr. Fleet in the *Corpus Inscr. Ind.*, Introd. pp. 9, 10, suggests that the Uchchakalpa dates may have to be referred to the Kalachuri era. I do not understand how this could well be. Mr. Fleet says: "if the Uchchakalpa dates were referred to the Kalachuri era, with General Cunningham's epoch of A. D. 219-50, S'arvanátha's latest date, the year 214, would be equivalent to A. D. 463-64, or Gupta Saṃvat 114; and we should have to add on twenty-one years at the end of his known period, in order to make him the contemporary of Hastin in Gupta Saṃvat 165." But the crucial year appears to me to be not Gupta Saṃvat 165, but Gupta Saṃvat 189 (see *ibid.*, p. 110). For the joint-grant of Hastin and S'arvanátha was issued in the latter year. It follows, therefore, that we should have to add on, not twenty-one, but forty-five years; or if the epoch of the Kalachuri era be A. D. 218-49, even forty-six years. On the other hand, if the Kalachuri epoch be placed, as Mr. Fleet suggests, about 25 years later, let us say at A. D. 273-74 (*i. e.*, 218-49+25), then S'arvanátha's latest date 214 Kalachuri Saṃvat will be equivalent to 163 Gupta Saṃvat; and in that case we should have to add on twenty-one years, in order to make S'arvanátha contemporary with Hastin in the year 189 Gupta Saṃvat. I assume, that when Mr. Fleet (*ibid.*, p. 111) says: "the choice lies only between Gupta Saṃvat 189 and 201," he means, that the only two years within the known period of Hastin's rule

The question may arise whether the Kumáragupta referred to in the Mandasor stone inscription of Bandhuvarman,\* may not be the Kumáragupta II. of the Bhitari seal, rather than the Kumáragupta I., the only Gupta emperor of that name hitherto known. If it be Kumáragupta II., the three Varmanas, Nara, Viśva and Bandhu, would have to be brought down nearly a century, so that Bandhuvarman would be the immediate predecessor of Yaśodharman (or Yaśovarman). I am disposed to think, however, that it is really Kumáragupta I. who is referred to in that inscription.

The metal of the seal has been tested by Dr. Scully of the Calcutta Mint. His analysis shows that it consists of

Copper	... 62.970	per cent.
Silver	... 36.225	"
Gold	... 0.405	"
Iron	...	trace.

In spite of its whitish grey colour, therefore, it is rather a copper than a silver seal.

The weight and dimensions of the seal have been determined by the

(i. e., between G. S. 156 and 191 or A. D. 475 and 510), with which the date of the joint-grant (i. e., the 19th day of the month Kárttika, in the Muhi-Mágha Saṃvatsara) can be made to harmonise, are G. S. 189 and 201 or A. D. 508 and 520. If this is so, the date of the joint-grant is practically certain: it is either A. D. 508-9 or A. D. 520-21, whether these years be stated in terms of the Gupta Saṃvatsarā (189 or 201) or in terms of the Kalachuri Saṃvatsarā (260 and 272). Upon these premises, there are these two alternatives: *firstly*, if we accept the year A. D. 218-19 (or 219-20) as the Kalachuri epoch, the known period of S'arvánátha begins with Kalachuri Saṃvatsarā 193, equivalent to A. D. 411-12, and he must have reigned not less than 67 years, to bring him down to A. D. 508 (= K. S. 260 or G. S. 189) to join Hastinā in the issue of the grant; and he must have reigned even 79 years, to bring him down to A. D. 520 (= K. S. 272 or G. S. 201), if the latter be the year of the joint-grant. Neither of these two cases will be considered admissible. *Secondly*, if, as Mr. Fleet suggests, the Kalachuri epoch be placed about 25 years later, say A. D. 473-74, the beginning of S'arvánátha's known period will be A. D. 466-67, and he must have reigned either 42 or 54 years, according as we place the joint-grant in A. D. 508 or in A. D. 520. Either of these two latter cases is possible, especially the former, requiring a rule of (at least) 42 years. But there is no real evidence whatever for the assignment of the Kalachuri epoch to the year A. D. 473-74 or thereabouts. The result is, that the probability of the Uchchabakulpa grants being dated in years of the Kalachuri era appears to be *nil*. My premises may be founded on a misunderstanding; if so, Mr. Fleet will be able to explain the real facts of the case. But I thought it well to state my doubts, which may have occurred to others beside myself.

\* See Fleet, in *Corpus Inscr. Ind.*, Vol. III, p. 79.

same gentleman. The weight is 10,696 grains. The measurements are :

Greatest length	...	5.74	inches.
Greatest breadth	...	4.63	"
Breadth of rim	...	0.223	"
Height of rim above surface of plate	...	0.11	"
Thickness of seal (including rim)	...	0.39	"





# JOURNAL

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## ASIATIC SOCIETY OF BENGAL.

Part I.—HISTORY, LITERATURE, &c.

No. III.—1889.

*Greco-Roman Influence on the Civilization of Ancient India.*—By VINCENT A. SMITH, Bengal Civil Service. (With several Plates.)

### Section I. INTRODUCTION.

When the wearied veterans of “the great Emathian conqueror”, laden with plunder and sated with conquest, refused to cross the Hyphasis and to try the fortune of war in the valley of the Ganges, the exclusive, conservative East won a victory over the intruding, progressive West, which must have appeared to the actors on the scene as final and decisive..

But it was neither final nor decisive, for, though the obstacles opposed by hostile man and nature could stop the onward march of the Macedonian phalanx, nothing could arrest the sure and world-wide progress of the ideas and culture, which constituted the real strength of Hellas and were but rudely expressed by the disciplined array of Alexander's armies.

India has not willingly sought the treasures of foreign wisdom, and, guarded by her encircling seas and mountains, she has tried, throughout the long course of ages, to work out her own salvation. She has tried, but has not succeeded. Again and again, both before and after Alexander, the barriers have been broken through, and her children, who would

fain believe that all light comes from the east, have been compelled to admit the rays of the western sun.

In the dim mist of prehistoric ages we can discern faint indications that India, in common with all regions of Asiatic and European civilization, drew supplies from those stores of Egyptian, Assyrian and Babylonian antique lore, which were, so far as we know or probably ever can know, the ultimate sources of the knowledge which distinguishes civilized man from the savage.

The history of those long past times is lost, and, save perhaps in some faintly sketched and dubious outlines, can never be recovered.

The Indian expedition of Alexander the Great in B. C. 327—326 was, so far as our definite knowledge extends, the first occasion of close, conscious contact between East and West. The arms of the conqueror, it is true, subdued no more than a mere corner of India, and that only for a moment, but the Hellenic culture, to the diffusion of which Alexander devoted attention, as great as that bestowed by him on his material conquests, long survived his transitory empire in Asia, and, even in secluded India, made its presence felt in many and different directions.

I shall not attempt to penetrate the thick darkness which conceals the relations between India and the western world in the ages before Alexander, but propose to consider the kind and degree of post-Alexandrian influence on the ancient civilization of India, and to invite my readers' attention to an obscure and little known chapter in the ever-interesting history of Greek ideas.

The working of these ideas on Indian soil, although discernible in the fields of religion, poetry, science and philosophy, is most obvious in the domain of architecture and plastic art, and I shall devote the greater part of this essay to the consideration of Indo-Hellenic architecture and sculpture.

No Indian example in stone either of architecture or sculpture, earlier than the reign of Aśoka (*circa* B. C. 260—223), has yet been discovered, and the well-known theory of Mr. Fergusson, that the sudden introduction of the use of stone instead of wood for the purposes both of architecture and sculpture in India was the result of communication between the empire of Alexander and his successors, and that of the Mauryan dynasty of Chandra Gupta and Aśoka, is, in my opinion, certainly correct. The change from wood to stone indubitably took place, and no other explanation has ever been suggested.

I shall not, however, now discuss Mr. Fergusson's theory, but shall proceed to examine particular cases of undoubted and incontestable Hellenistic, including Roman, influence on the Indian development of the arts of architecture and sculpture.

A brief discussion of the more prominent effects of the contact between the Græco-Roman and Indian civilizations on other departments of human activity in India will follow, and will enable the reader to form a conception as a whole of the impression made by the West upon the East during a period of seven or eight centuries. That impression was not sufficiently deep to stamp Indian art, literature and science with an obviously European character, although it was much deeper than is commonly supposed.

#### *Section II. INDO-HELLENIC ARCHITECTURE.*

The style of architecture, appropriately named Indo-Persian by Sir Alexander Cunningham, and obviously derived from that employed in the Achaemenian palaces of Susa and Persepolis, was extensively used throughout Northern and Western India for several centuries both before and after the Christian era. With this style of western, though not Hellenic, origin the history of Indian architecture begins. It would be more strictly accurate to say that with this style the history of Indian architectural decoration begins, for no buildings in it exist, and we know its character only from pillars and miniature representations in sculptured reliefs.

The pillars are characterized by "a bell-shaped lower capital, surmounted by an upper member formed of recumbent animals, back to back,"\* The series of examples in Northern India, of pillars more or less fully corresponding to this definition, begins with the monoliths of Ásoka (*circa* B. C. 250), and ends with the pillar of Budha Gupta at Eran in the Ságar District of the Central Provinces, which bears an inscription dated in the year A. D. 495.† The caves of Western India offer examples apparently rather later, and specimens of intermediate dates have been found at Bhárhat, Buddha Gayá, Sánchi, Beqásá, and Maṭhurá, as well as in the Gándhára or Yúsufzai country. But there is no evidence as yet forthcoming that Indo-Persian pillars were used structurally in Gándhára. In miniature, as architectural decorations, they were a favourite ornament in that region.

The Indo-Persian pillar underwent gradual modifications in India Proper, with which I am not at present concerned. On the north-west frontier of India, that is to say, in the western districts of the Panjáb, in the valley of the Kábul River, including Gándhára or the Yúsufzai country, and in Káshmír, it was supplanted by pillars imitated from

\* Cunningham, *Archæol. Rep.*, Vol. V, p. 185. [For a convenient synopsis of specimen pillars of the Persian, Indo-Persian, Indo-Hellenic (Corinthian) and Indo-Doric styles, see *ibid.*, Plates XXVII, and XLV to L. Ed.]

† All the Gupta dates are determined in Mr. Fleet's work on the Gupta Inscriptions, *Corpus Inscrip. Indicarum*, Vol. III.

Greek models. Isolated examples of Indo-Hellenic pillars probably existed in other regions also, associated with the specimens of Hellenized sculpture which occur at Mathurá and some other localities remote from the Panjáb frontier, but, as yet, none such have been discovered, and, speaking generally, the Hydaspes or Jhelám river may be assigned as the eastern boundary of Indo-Hellenic architectural forms.

The evidence does not, to my mind, warrant the use of the term "Indo-Grecian styles of architecture," which is employed by Sir A. Cunningham. So far as I can perceive, the published plans of Indian buildings show no distinct traces of Greek ideas, and there is no evidence of the employment of the characteristic Greek pediment or entablatures. The known facts prove only that the Indians used, in buildings planned after their own fashion, pillars copied, with modifications, from Greek prototypes.

In the outlying province of Káshmír and the dependent region of the Salt Range a modified form of the Doric pillar was employed. The earliest example of the use of this form is found in the temple of the sun at Mártaṇḍ, which was erected not earlier than A. D. 400, and perhaps should be dated two or three centuries later. Temples in a style similar to that of Mártaṇḍ appear to have continued to be erected in Káshmír down to the time of the Muhammadan conquest of the valley. They are characterized by trefoiled arches, and pyramidal roofs, and were frequently, if not always, built in the centre of shallow tanks. These peculiarities are in no wise Greek. The pillars undoubtedly, as Sir A. Cunningham observes, resemble the Grecian Doric in "the great ovolو of the capital, and in the hollow flutes of the shaft." It is difficult to believe that the agreement in these respects between the Greek and Indian work is accidental, but it is also difficult to imagine the existence of a channel through which the Kashmirians borrowed the Doric form of pillar at a time when every other manifestation of Hellenic ideas had already disappeared, or was on the point of disappearing, from India.

I cannot venture to deny the Greek origin of the semi-Doric pillars of the temples in Káshmír, although I am not satisfied that it is fully established. Even if it be admitted, the admission is hardly sufficient to warrant the assertion that the Kashmirian buildings are examples of an Indo-Doric style. The most that can be correctly affirmed is, that these buildings contain pillars which may fairly be described as Indo-Doric. These Indo-Doric pillars, if there be indeed anything Doric about them, are never associated with Indo-Hellenic sculpture, or anything else which gives the slightest indication of Greek influence. The Káshmír style stands apart, and the study of it throws little light either on the history of Indian architecture, or on that of the diffusion of Greek ideas. I shall, therefore, exclude it from consideration, and

refer readers who may care for further information on the subject to the discussion of it by Mr. Fergusson and Sir A. Cunningham, and to the fine series of plates prepared under the supervision of Major Cole.\*

But, whether the pillars of the Káshmír temples be really derived from Doric prototypes or not, there is no doubt whatever that pillars, the designs of which are modifications of the Ionic and Corinthian types, were common on the north-west frontier of India during the early centuries of the Christian era.

These Greek architectural forms have as yet been found only in a very limited area, which may be conveniently referred to under the name of Gándhára.†

The boundaries of the kingdom of Gándhára, as it existed in ancient times, are known with approximate accuracy. Hiuen Tsiang, who travelled between A. D. 629 and 645, describes the kingdom as extending about 166 miles (1000 *li*) from east to west, and 133 miles (800 *li*) from north to south, with the Indus as its eastern boundary. The great city of Purushapura, now known as Pesháwar, was then the capital.‡ The earlier Chinese traveller, Fa Hian (A. D. 400—405), assigns the same position to the kingdom of Gándhára, though he describes its boundaries with less particularity.§

The region referred to by both Chinese pilgrims may be described in general terms as the lower valley of the Kábul river. It is very nearly identical with the territory to the north-east of Pesháwar, now inhabited by the Afghán clan, known as the Yúsufzai or Sons of Joseph, which comprises the independent hilly districts of Swát and Buhner, as well as the plain bounded on the east by the Indus, on the north by the hills, and on the south and west respectively by the Kábul and Swát rivers. This plain, which is attached to the Pesháwar District, and administered by British officers, corresponds to the tract known to the Greeks as Peukeloaitis (*Sanskrit Pushkalávati*), the capital of which occupied the site of the modern Hashtnagar, eighteen miles north of Pesháwar.||

\* Major Cole's book is entitled *Illustrations of Ancient Buildings in Káshmír*, (London, India Museum, 1869). His plates are good, but his remarks on the dates of the buildings illustrated would have been better omitted. Mr. Fergusson discusses the style in his *History of Indian and Eastern Architecture*. Sir A. Cunningham described it in the *Journal, Asiatic Society, Bengal*, for 1848, and recurs to the subject in *Archæol. Reps.*, Vol. V, pp. 84–90, Plates XXVI, XXVII; Vol. XIV, p. 35, Pl. XV.

† Sanskrit authority warrants either a long or short vowel in the first syllable of the name.

‡ Beal, *Buddhist Records of the Western World*, Vol. I, p. 97.

§ Fa Hian, *Travels*, Chapter X, in either Beal's or Legge's translation.

|| Cunningham, *Archæol. Rep.*, Vol. V, p. 1. Hashtnagar is described *ibid.*, Vol. II, p. 90, and Vol. XIX, pp. 96–110.

Strictly speaking, therefore, the name Gándhára is applicable only to a small territory west of the Indus.

But the great city of Taxila, (Takkhasilá, or Takshaśilá, the modern Sháh kí Dherí), situated three marches, or about thirty miles, east of the Indus, was undoubtedly, in the time of Alexander the Great, the chief city on the north-western frontier of India, and must have been then, as it subsequently was in the reigns of Asoka and Kanishka, included in the dominions of the government which ruled Gándhára. Kanishka is expressly called the king of Gáudhára.\*

The vast Buddhist religious establishments at Mánikyála, about thirty miles south-east of Taxila, belonged to the same jurisdiction, and at both places remains are found of that Indo-Hellenic school of art, which attained its chief development in Gáudhára west of the Indus. The name of Gándhára, as indicating an artistic and architectural province, may, therefore, be extended, as it was by Mr. Fergusson, so as to comprise the modern districts of Peshawar and Ráwalpindí, including Taxila and Mánikyála, as far east as the Hydaspe or Jhelam river. When speaking of the art of Gándhára I must be understood as employing the name in its wider sense.

The upper valley of the Kábúl river was full of Buddhist buildings, many of which have been explored by Masson and others, and was included in the dominions of Kanishka and his successors. But, so far as the published accounts show, this region was only slightly affected by Hellenic influences, and it must, for the present at all events, be considered as outside the artistic province of Gándhára.

The Gándhára territory, the situation of which has thus been defined, was the principal seat of Hellenic culture in India, and from one or other part of it nearly all the known examples of Indo-Hellenic art in its most characteristic forms have been obtained. Traces of Greek and Roman teaching may be detected in the remains at many localities in northern and western India, but nowhere with such distinctness as in the lower valley of the Kábúl river. The Gándhára school of art obviously deserves, though it has not yet obtained, a place in the general history of Greek architecture and sculpture, and this cannot be said of the other early Indian schools.

At Bhár hut, Sánchi, Buddha Gayá, Ajanṭá, and Amarávatí proofs may be given that the local style of art was modified by contact with

\* A full account of the ruins of Taxila will be found in Cunningham, *Archæol. Rep.*, Vol. II, pp. 112, *seqq.*; Vol. V, pp. 66, *seqq.*, and Vol. XIV, pp. 9, *seqq.* Fa Hian states that Dharmavardhana (or Vivardhana, as Dr. Legge writes the name), son of Asoka, ruled in Gándhára, and, according to another legend, the stúpa in memory of Asoka's son Kunḍala was situated south-east of Taxila, (Cunningham, *Archæol. Rep.*, Vol. II, p. 149.)

that of the western world, but the evidence does not lie upon the surface. In the remains of the buildings and sculptures of Gándhára the merest tyro can perceive at a glance that the style of art is in the main Greek or Roman, not Indian.\*

\* The principal references to published notices of the Gándhára school of art are as follows:—

(1) *Notes on some sculptures found in the District of Peshawar.* By E. C. Bayley. With several rude lithographs. (*Journal As. Soc., Bengal*, Vol. XXI (1852), pp. 606–621). The sculptures described in this paper were collected at Jannálgaṛhi by Messrs. Lumsden and Stokes, and were destroyed by the fire at the Crystal Palace.

(2) *Indian Antiquary*, (Bombay), Vol. III, pp. 143, 159.

(3) *History of Indian and Eastern Architecture.* By James Fergusson.

(4) *Reports of the Archaeological Survey of India, Vol. V.* By Sir A. Cunningham. Volume II of the same series gives information concerning Taxila. See also Vol. XIV, p. 31, Pl. XIV.

(5) *Descriptive List of the Principal Buddhist Sculptures in the Lahore Museum*, p. 11. This list, kindly supplied to me by the Curator, contains brief particulars of 95 specimens, of which 32 are marked with an asterisk, as being either "in exceptionally good preservation, or interesting from their subjects." The list is signed by Sir A. Cunningham, but is not dated. Two specimens are noted as coming from Sahri Bahlo, and one is stated to have been obtained in the fortress of Ránpigat, but no other indication is given of the localities from which the sculptures were obtained.

I have not been able to procure a "*Memorandum by Mr. Baden-Powell on the sculptures in the Lahore Museum,*" which is referred to by Sir A. Cunningham, *Archaeol. Rep.*, Vol. V, p. 55, note 1.

(6) *Catalogue and Handbook of the Archaeological Collections in the Indian Museum.* By John Anderson, M. D., F. R. S., etc. Part I, Calcutta, 1883. 201 Indo-Hellenic objects are described, viz., 177 arranged under the heading Gándhára, 18 under Peshawar, two under Mathurá, and one each under Hazára, Kábúl, miscellaneous, and Bihár.

(7) *Memorandum on Ancient Monuments in Yusufzai (sic).* By Major Cole; being part of the Second Report of the Curator of Ancient Monuments in India, pp. CXIV, *seqq.* This document was separately reprinted at the Government Central Branch Press, Simla, 1883. It is illustrated by rough lithographic plates, comprising all the subjects subsequently treated by the heliogravure process, as well as by a map of the Yúsufzai country, and eleven other plans and sketches.

(8) *Preservation of National Monuments, India, Græco-Buddhist Sculptures from Yúsufzai.* By Major H. H. Cole, R. E. Published by order of the Governor-General in Council for the office of Curator of Ancient Monuments in India, Large folio, p. 7, with 30 very fine heliogravure plates, 1885.

(9) *The Buddhist Stúpas of Amarávalí and Jaggarapetá.* By James Burgess, C. I. E., etc., Archaeological Survey of Southern India. Trübner, London, 1887. This work does not describe the sculptures, but some good specimens of them are figured in woodcuts Nos. 1, 4, 11, 14, 21, 23, 24, and 26, which are copied from the illustrated edition of Sir E. Arnold's *Light of Asia*.

(10) *Alt- und Neu-Indische Kunstgegenstände aus Professor Leitners jüngster*

No indication of a knowledge of the Doric order of architecture can be detected in the remains of the buildings of Gándhára. With two exceptions, the only Greek architectural form used is a modification of the Corinthian pillar and pilaster.

The two exceptions both occur to the east of the Indus, outside the limits of Gándhára proper.

On the site of Taxila Sir A. Cunningham disinterred the remains of a Buddhist temple, the portico of which was supported on four massive sandstone pillars of the Ionic order. Similar, though smaller, pillars were found in the interior of the building. No part of the larger pillars was discovered, except their bases. The mouldings of these bases are said to correspond exactly with those of the pure Attic base, as seen in the Erechtheum at Athens, the only difference being the greater projection of the fillet below the upper torus in the Indian example.

Portions of the shafts and capitals of the smaller pillars were found. The shafts are circular in section and plain. The capitals were made of nodular limestone, and appear to have been plastered and gilded. They agree generally in form with Greek, not Roman, models, but are ruder and more primitive in style, and are specially distinguished from all

*Sammlung, ausgestellt in K. K. Österr. Museum für Kunst und Industrie, Stubenring 5. Verlag des K. K. Österr. Museum's Wien, 1883.*

The specimens of the Gándhára school of art preserved in museums are very numerous. The principal collection is that in the Lahore Museum. It is very extensive, numbering many hundred objects, but seems to be badly arranged. I have not seen it. The collection next in importance is that in the Indian Museum, Calcutta. Dr. Anderson's carefully compiled Catalogue gives a good idea of its contents. Major Colley intended to send spare specimens to the museums at Bombay, Madras, and some other places, which were, I suppose, sent.

In London the best collection, though not an extensive one, is that which occupies cases Nos. 1–7 in the Asiatic Saloon of the British Museum. The South Kensington collection is officially described as comprising 24 sculptures in stone, and 49 plaster casts from originals in the Lahore Museum, presented by Sir R. Egerton in 1882. When I examined the specimens in 1888, they were exhibited partly in a glass case, partly on a detached screen, and the rest on a wall screen. Dr. Leitner's collection at Woking comprises some original sculptures and a considerable number of casts from the works in the Lahore Museum. It is described in the printed Catalogue above cited.

The Museum at Vienna contains some specimens presented by Dr. Leitner, and many examples of the work of the school are believed to exist in private hands both in Europe and India. Sir A. Cunningham possesses a valuable series of photographs of the more remarkable sculptures. Mr. Kipling, Curator of the Lahore Museum, informs me that he intends to arrange for the publication of a set of photographs of Indo-Hellenic art. The specimens in the possession of Mr. L. White King, B. C. S. will be noticed subsequently.

known Greek examples by the excessive weight and height of the abacus.\*

The employment of stucco to conceal the roughness of the limestone and to facilitate the execution of the moulding reminds us of the temple of Fortuna Virilis at Rome, where the same expedient was used to complete the decorative work on Ionic capitals made of rugged travertine.†

Sir A. Cunningham subsequently discovered among the ruins of Taxila in another temple the bases and portions of the drums of two Ionic pillars, differing slightly in detail from those above described.‡

These two buildings are the only known examples of the use of the Ionic form of pillar in India.

The rude style of the capitals in the building first discovered—the only ones yet found—might suggest the fancy that the Taxilan temples preserve specimens of the primitive Ionic order in its Asiatic form, before it was developed by Greek skill. But the evidence of the comparatively late date of the temple adorned by these rude capitals is too clear to allow indulgence in such a notion. The building cannot, apparently, be earlier than B. C. 20 or 30, the approximate date of king Azes, twelve of whose coins were lifted out by Sir A. Cunningham with his own hand from their undisturbed resting place below the floor of the sanctum, and under the corner of a platform which had supported a number of plaster Buddhist statues.§ The date of the temple may therefore be assigned roughly to the beginning of the Christian era, at which time, it need not be said, the Ionic order had long been fully developed. The question of date will be considered more fully in a later section.

The Taxilan temples with Ionic pillars were, like all the known examples of Indo-Hellenic architecture, dedicated to the service of the Buddhist religion. Sir A. Cunningham gives a plan of the one first discovered, from which it appears that the whole edifice was 91 feet long by 64 feet broad, standing on a platform, which projected about 15 feet beyond the walls on all sides except the east, forming a terrace adorned with plaster statues. It is supposed that this terrace was roofed in as a cloister. The entrance was on the east, in the centre of one of the larger sides, through a portico supported on four Ionic columns. This portico led into an entrance hall,  $39\frac{1}{2}$  feet long from north to south, by  $15\frac{1}{4}$  feet broad from east to west. The sanctum or cella of the temple lay behind this, with a length of 79 feet from north to south,

\* Cunningham, *Archæol. Rep.*, Vol. II, p. 129; Vol. V, pp. 69, 190.

† Burn, *Roman Literature and Art*, p. 204.

‡ Cunningham, *Archæol. Rep.*, Vol. XIV, p. 9, Pl. VII.

§ Cunningham, *ibid.*, Vol. V, pp. 72, 190.

and a breadth of  $23\frac{1}{2}$  feet from east to west. This room, except at the wide doorway, was surrounded by a bench 4 feet  $8\frac{1}{2}$  inches broad, and 2 feet high, which supported plaster statues of Buddha, with his hands either resting on his lap or raised in the attitude of teaching. It is remarkable that the hair of these figures was rendered by the conventional curls, which are so commonly associated in later times with Buddhist and Jain art. Unluckily no drawings or photographs of these plaster figures have been published, and it is impossible to say whether they were coeval with the Ionic pillars or not. I should not have expected to find plaster statues at the beginning of the Christian era, and I suspect that the images are of considerably later date than the pillars.

Sir A. Cunningham believes that the roof was constructed mainly of wood, and that the chambers were lighted by windows in the upper part of the walls, which projected above the roof of the surrounding cloister. He conjectures that the four portico pillars "must have been intended to support a vaulted roof presenting a pointed arch gable to the front, as in the smaller chapels across the Indus." A small room, 20 feet  $1\frac{1}{2}$  inch long by  $15\frac{3}{4}$  feet broad, communicated with each end of the entrance hall.

The reader will not fail to observe that the plan and elevation of this temple have little in common with those of Greek temples.

I agree with Sir A. Cunningham and Mr. Fergusson in regarding the buildings with Ionic pillars at Taxila as the oldest architectural remains yet discovered in the Gándhára province, and I shall subsequently attempt to show that a considerable interval separates them from the numerous edifices characterized by a lavish use of Corinthian pillars and pilasters.

The fact that the Corinthian pillars and pilasters were used, much in the same way as they are in many modern European buildings, for decorative purposes applied to buildings of native design, and not as members of an "order" in the technical sense, is clearly proved by the manner in which Indo-Persian and Indo-Corinthian forms are employed together. No styles can be more diverse than these, and yet the Gándhára architects felt no scruples about employing them both in the one building, or even in the one sculpture. The first plate in Major Cole's set, of beautiful heliogravures affords a good illustration of this purely decorative use of two diverse styles. The subject of the plate is an alto-rilievo of the seated Buddha embellished by numerous minor figures and architectural decorations. The latter chiefly consist of combinations of Indo-Persian pillars with plain "Buddhist railings" and ogee-shaped façades, while the pilasters at the lower corners of the slab have acanthus leaf capitals in the Indo-Corinthian style. This sculpture was probably executed in the third century A. D.

Although there is no reason to suppose that the Gándhára buildings adorned with Corinthian pillars were Greek or Roman in plan or elevation, the remains excavated, especially those at Jamálgarhí, prove that such pillars, both circular and square in section, were used for structural support, as well as for sculptural decoration.

No piece of Corinthian shaft has yet been discovered. The testimony of the sculptures is not conclusive, but, so far as we can judge from the miniature pillars and pilasters in the reliefs, the shafts were plain, not fluted.

The incomplete lower parts of the bases of two structural pillars have been found, and a comparison of their dimensions with those of the pillars in the famous choragic monument of Lysicrates at Athens (B. C. 334) has satisfied Sir A. Cunningham that the Indian examples differ from the Greek standard "solely in giving an inward slope to the perpendicular narrow fillet which separates the scotia and torus."

"In both the Indian examples it will also be observed that the torus, or round projecting moulding, is thickly foliated, like that of most of the Corinthian bases. Of the upper part of the base not even a fragment has yet been found; and the representations in the bas-reliefs do not offer any assistance, as they show only one large and one small torus, separated by an astragal, and altogether want the deeply marked scotia which forms the leading characteristic of the Corinthian base, and which is carefully preserved in both of the full-sized Indian specimens."

The foliation referred to is not found on the bases of the pillars of the monument of Lysicrates, and is, I think, purely Roman decoration. I shall subsequently give reasons for dating the Gándhára pillars between A. D. 250 and 350, and for holding that all the Indian buildings adorned with Corinthian pillars were constructed under the influence of Roman art. The remains of structural Indo-Corinthian capitals, found chiefly at Jamálgarhí and Takht-i-Bahí, are numerous, but unfortunately are never perfect, owing to the brittleness of the clay slate in which they were carved, and to the practice of constructing each capital from many pieces bound together by iron cramps. The lower portion of the larger capitals, some of which measure about three feet in diameter, was made in from two to four pieces; the upper portion always consisted of four segments.

The British Museum possesses some fine examples of these capitals collected by Sir A. Cunningham at Jamálgarhí, and smaller specimens may be seen in the collection at South Kensington. Others are preserved in the Indian Museum, Calcutta, and in the Lahore Museum.\*

\* Plates XLVII—L of Cunningham's *Archaeol. Rep.*, Vol. V, are devoted to the illustration of Indo-Corinthian pillars. The restoration of elephants on the top of a

Sir A. Cunningham, who was unwilling to recognize Roman influence on the art of Gāndhāra, compares the Indo-Corinthian capitals with those of "the pure Corinthian order of Greece" as follows:—

"The chief points of similarity are:—

1st. The three rows of acanthus leaves, eight in each row, which are arranged round the drum or bell of the capital.

2nd. The broad, but not deep, volutes at the four corners.

3rd. The four pointed abacus with a curved recess in the middle of each side.

The most marked points of difference are the following:—

1st. The wide spread of the abacus, which is equal to  $2\frac{1}{2}$  heights of the whole capital, that of the Greek examples being little more than  $1\frac{1}{2}$  height.

2nd. The retention of the points at the four corners of the abacus, which in all the Greek examples have been cut off.

3rd. The insertion of a fourth row of acanthus leaves which is projected forward to the line joining the horns of the abacus. The abacus is thus formed from a square having a curved recess on each side of the central projection.

4th. The placing of flowers on the abacus which are supported on twisted stems springing from the roots of the volutes. In a single instance fabulous animals are added to the flowers on the horns of the abacus.

5th. The insertion of human figures amongst the acanthus leaves, whose overhanging tufts form canopies for the figures."

I have quoted this passage in full, not because I attach much value to the comparison made in it, but because it gives an authoritative description of the characteristic features of the Indo-Corinthian capitals. Sir A. Cunningham cannot help admitting the resemblance between those specimens which exhibit human figures among the foliage and Roman capitals found in the ruins of the baths of Caracalla, but avoids the natural conclusion, and boldly declares that, if the design for these capitals with human figures was suggested by any earlier works, "the suggestion must have come from the creative Greeks of Ariana, and not from the imitative Romans."\* On the other hand, I am fully convinced, as I shall try presently to prove, that the design in question did come "from the imitative Romans," and that the art of Gāndhāra is essen-

capital shown in Pl. XLVIII is conjectural, and not supported by adequate evidence. Two of the Jamālgarhi capitals are figured in Fergusson's *History of Indian and Eastern Architecture*, and a rough sketch of one specimen from the same place is given in *Indian Antiquary*, Vol. III, p. 142.

\* Cunningham, *Archæol. Rep.*, Vol. V, pp. 192—194.

tially Roman in style. The Jamálgarhí carvings date, I believe, from about the middle of the third century A. D., and can be usefully compared in detail only with the similar work in contemporary, or nearly contemporary, Roman buildings. It is waste of trouble to make elaborate comparison of their details with those of the monument of Lysicrates, which was erected about six hundred years previously, but I am not sufficiently acquainted with the minutiae of architectural criticism to pursue the subject further, and must leave to others the task of accurately verifying the various differences and resemblances between the Indo-Corinthian and Romano-Corinthian styles. Probably, however, the task would not justify the labour bestowed upon it. If the Roman origin of the Indo-Corinthian style be admitted, very minute study of variations in detail may be deemed superfluous, great variation in the embellishment of Corinthian capitals being everywhere allowed and practised.

### *Section III.*

#### THE GÁNDHÁRA OR PESHÁWAR SCHOOL OF SCULPTURE DESCRIBED.

A specimen of sculpture, apparently Indo-Hellenic in style, and closely related to the work of the Gándhára school, was discovered at Kábúl in 1833,\* but the first distinct announcement of the existence of a school of Hellenic art in India was made in 1836 by James Prinsep, the founder of scientific Indian archaeology, who published in that year at Calcutta a description, illustrated by rude plates, of the so-called Silenus group procured by Colonel Stacy at Mathurá. This group, though undoubtedly Indo-Hellenic in style, is not the work of the Gándhára school. It will be discussed in the next following section.

The ruins of the monastery at Jamálgarhí, north-east of Pesháwar, were discovered by Sir A. Cunningham in 1848, but he did not publish any account of his discovery till many years later.

The first published account of the Gándhára sculptures is that written by the late Sir E. C. Bayley, who printed in the Journal of the Asiatic Society of Bengal for the year 1852 an account, illustrated by

\* *Journal Asiatic Society of Bengal*, Vol. III, p. 362, Pl. XXVI, fig. 1; Anderson's Catalogue, Part I, p. 261 (K. 1). The sculpture is circular, 15½ inches in diameter, and represents the seated meditating Buddha with flames proceeding from his shoulders, and surrounded by subordinate figures. It was discovered in November, 1833, in ruins two miles south-east of the city of Kábúl, enclosed in a large and beautifully roofed square masonry cell, "handsomely gilt, and coloured by lapis lazuli, which is found in considerable quantities in the mines of Badakshán, twelve days' journey from Kábúl." Lapis lazuli has also been found on the site of Taxila, and at Baoti Pind in the Ráwalpindi District. (Cunningham, *Archæol. Rep.*, Vol. II, pp. 117, 141).

the roughest possible sketches, of some remarkable sculptures found at Jamálgarhí. The works, thus imperfectly illustrated, were subsequently brought to England, and exhibited in the Crystal Palace, where they were destroyed by the disastrous fire which also consumed Major Gill's copies of the paintings on the walls\* and ceilings of the Ajanta caves.

Prinsep's and Bayley's description of the works of Indo-Greek sculptors failed to attract general attention, probably owing to the extreme rudeness of the illustrative plates. Dr. Leitner, who brought to Europe in 1870 a considerable collection of works of art, to which he gave the name of Græco-Buddhist, is entitled to the credit of being the first to interest the learned world in the existence of a school of Indo-Hellenic architecture and sculpture.

Though the Greek influence on the style of the works exhibited by Dr. Leitner, and on the many similar objects since discovered, is now universally admitted, it is remarkable that, so late as the year 1875, at least one writer of repute denied its existence.

"It has become a fashion recently," wrote the late Mr. W. Vaux, F. R. S., "to extend a Greek influence to districts east of Bactria, for which I venture to think there is really but little evidence. Thus, we are told that certain Buddhistic figures, chiefly in slate, procured by Dr. Leitner and others to the north-east of Peshawar, exhibit on them manifest traces of Greek art. I am sorry to say that I cannot perceive anything of the kind."†

The Greek influence on the Gándhára sculptures, which Mr. Vaux could not perceive, is so obvious to other critics, that a formal refutation of his ill-founded scepticism would now be superfluous. Professor Curtius has rightly observed that the discoveries of Dr. Leitner, Sir A. Cunningham, and other explorers in the Kábul valley, "open a new page in the history of Greek art."‡

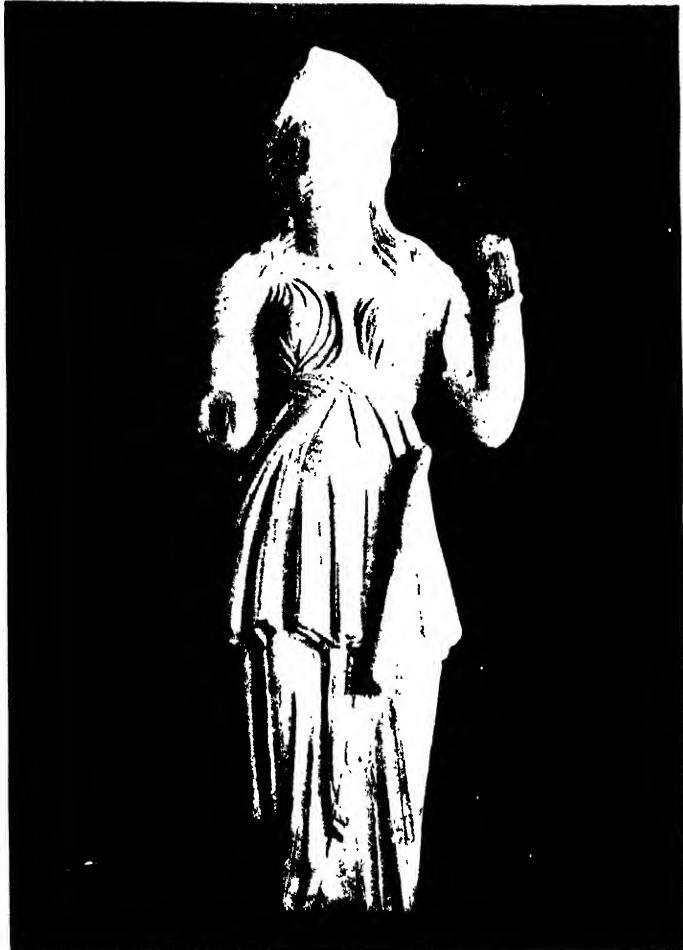
The new page thus opened has as yet been little read, and I venture to hope that the following description of a few of the most noteworthy examples of Indo-Hellenic art, and discussion of the sources from which it was derived, may attract both classical and Oriental scholars to the further exploration of a field hitherto very imperfectly worked.

The present section will be devoted to the description of some of the more remarkable and characteristic specimens of the work of the

\* *Numismatic Chronicle*, Vol. XV, N. S., p. 12, note.

† *Abhandlung über die Griechische Kunst*, as quoted in Dr. Leitner's Catalogue. I believe the paper was published in the *Archæologische Zeitung* for 1875, but I have not seen it.

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Illustration

of a native dancer.

DAHALA VIBHUTI AND CHAMPUKUM



very prolific sculptors belonging to the Gándhára school. The chronology and artistic relations of the school will be separately discussed in a subsequent section; at present I shall refer only very briefly to these topics.

The oldest known example of Indo-Hellenic sculpture in the Panjáb probably is the statuette in purely Greek style of Pallas Athóné, the original of which is in the Lahore Museum. Dr. Leitner has a good cast of this work in his museum at Woking, and Sir A. Cunningham possesses a photograph of it. It is shown in Plate VII.

The attitude of the goddess is that represented on certain coins of Azes, which show her helmeted, standing, facing front, crowning herself with her right hand, and holding in her left hand a spear obliquely across her body. The goddess of the coins carries a shield also on her left arm, but the statuette is imperfect, and the shield has been lost.\*

The close relation of this sculpture to the coins of Azes proves that it must be approximately contemporary with that prince, that is to say, that it dates from the beginning of the Christian era, or possibly a few years earlier. It therefore belongs to the same period as do the Ionic pillars of the Taxilan temples. The statuette is said to have been found somewhere in the Yúsufzai country, but the exact locality where it was discovered does not seem to be known.

I shall explain subsequently my reasons for thinking that this statuette of Pallas is a relic of Indo-Hellenic sculpture properly so called, as distinguished from the Indo-Roman school to which all, or almost all, the other examples of Gándhára art belong.

The effigy of the virgin goddess of Athens cannot be certainly connected with any Indian religious system, and we cannot say whether the statuette above described formed part of the decoration of a Buddhist temple or not. But in all probability it did, for every specimen of Indo-Hellenic sculpture from Gándhára, the find-spot of which is known, belonged to a Buddhist building of one sort or another.

Most of the sculptures are evidently Buddhist in subject, but some of them, notably the figures supposed to represent kings, deal with secular subjects, though used to decorate edifices consecrated to the service of religion.

\* Gardner, *Catalogue of Coins of Greek Kings of Bactria and India*, Plate XVIII, 4. Cunningham, in his *Descriptive List* (No. 21), observes, "The lower right arm, which probably bore the aegis with the head of Medusa, has been lost." This remark is evidently erroneous. The goddess on the coins carries, as might be expected, the shield on her left arm, and grasps the spear with her left hand. Her right arm is raised, with the hand to her head, as for the purpose of crowning herself.

Dr. Leitner and Sir A. Cunningham both consider that the most striking piece in the extensive collection at the Lahore Museum is the figure of a throned king, resting his left foot on a footstool, and grasping a spear in his left hand. See Plate VIII. The upper part of the body is naked, the head-dress is rich, and the squarely cut eyes are remarkably prominent. The work is in good preservation, the right arm alone being wanting. The king's attitude is easy, his expression is dignified, and the outlines of his figure are boldly drawn. Small figures, which have been conjectured to represent conquered aborigines, are attached to the right and left. The identity of the attitude of the principal figure of this fine group with the attitude of the Indo-Scythian kings as shown on their coins naturally suggests that the sculpture represents one of those sovereigns. I do not know where the sculpture was found.\*

Sir A. Cunningham found at Jamálgarhí fifteen or sixteen statues, some seated, and some standing, which he supposes to be those of kings, and observes that "these royal statues are known by their moustaches, and the numerous strings of gems worked into their head-dresses. The arrangement of the hair is different in each separate specimen, and, as the features also differ, there seems little doubt that they are portrait statues."†

In the case of one statue in the Lahore Museum, (No 6 of Descriptive List, and No. 63 of Dr. Leitner's Catalogue), which Professor Curtius compares with the Greek ideal type of Apollo, the royal character of the person portrayed is unmistakeably indicated by the presence of the regal fillet, the ends of which float loosely behind his head, in the same way as they are shown on the coins of Greek princes both of Europe and Asia.

It is hardly possible that all these so-called royal statues can be intended as ideal representations of Buddha as Prince Siddhártha, before he adopted the religious life, though some of them probably should be so interpreted. Mr. Fergusson suggested that they should be regarded as images of Buddhist saints, and the presence of the nimbus behind the head in many cases supports this suggestion.‡

The presence or absence of moustaches proves nothing, for Buddha is frequently represented as wearing moustaches in the works of the Gándhára school. If the images in question were portrait statues, as suggested by Sir A. Cunningham, they would probably be inscribed. It seems hardly credible that sculptors would execute numerous portraits of Kanishka and other kings without taking the trouble of indi-

\* Cunningham, *Descriptive List*, No. 2; Leitner, *Catalogue*, No. 73.

† Cunningham, *Archæol. Rep.*, Vol. V, pp. 197, 202.

‡ *History of Indian and Eastern Architecture*, p. 179.



FIG. 1.—THE KING (LAHORE MUSEUM).

THE KING (LAHORE MUSEUM)





THE BUDHIST BUDDHA



THE BRAHMINIC DEITY



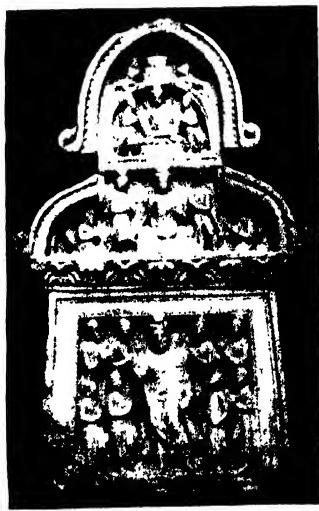
THE BRAHMINIC DEITY



THE BRAHMINIC DEITY



THE BRAHMINIC BUDDHA



THE BRAHMINIC BUDDHA



eating for whom the portraits were intended. I think it more likely that these so-called royal figures are not portraits of individuals, but that they are ideal representations, in some cases of kings, and in some cases of saints.

The museums in London and Calcutta possess several examples of sculptures of this class. Two from the upper monastery at Nuttu are depicted in Major Cole's heliogravure plates Nos. 24 and 25. The statue or statuette shown in the latter plate represents a man of dwarfish figure, standing, as if preaching, with a nimbus behind his head. The legs are thick and badly executed, and the work seems to me to be of comparatively late date, probably subsequent to A. D. 300. This figure, in spite of the ornaments and moustaches, appears intended to represent a preaching saint rather than a king.

The works above described were all, so far as is known, associated with Buddhist buildings, though in themselves not obviously Buddhist in subject. I shall now proceed to describe sculptures, the subjects of which are taken from the rich stores of Buddhist mythology.

The birth-scene of Gautama, or Prince Siddhártha, who in after days won the honourable title of the Buddha, or the Enlightened, is a favourite subject with Buddhist artists, and recurs in their works almost as frequently as representations of the Nativity are met with in Christian art.

Sir A. Cunningham, in the catalogue of sculptures excavated, chiefly at Jamálgarhí, under his supervision, enumerates four examples of this favourite subject, two of which are now in the Indian Museum, (*G. 1 and 2*).<sup>\*</sup> See Plate IX, fig. 1. Major Cole gives a plate of a tolerably well-preserved specimen discovered at the upper monastery of Nuttu during subsequent explorations in the Yúsufzai country.<sup>†</sup>

According to Buddhist belief, Máyá Deví, the Buddhist Madonna, was standing under a *sál* tree, when she gave birth to the holy infant, who sprang from her right side, and was received in a golden net by Brahmá, attended by the *devas*, or angels. This legend appears to be, like the sculptures which express it, descended from a Greek original. Mr. Beal has pointed out that, in several respects, it closely resembles the Greek myth of the birth of Apollo in Delos.<sup>‡</sup>

The details of the scene vary considerably in different sculptures, but the traditional grouping of the principal figures is never materially changed. The description of one specimen will, therefore, suffice for all.

\* Dr. Anderson's Catalogue, Part I, pp. 199, 202.

† Seven examples of sculptures of the nativity of Buddha preserved in the Lahore Museum are enumerated in Cunningham's *Descriptive List*, which, as usual, gives no indication of the localities where they were discovered.

‡ *Indian Antiquary*, Vol. IX, p. 68.

On the slab photographed by Major Cole (Plate 11) Māyā is shown, standing, facing the spectator, with her head slightly inclined, and the weight of her body thrown on the right foot. Her left leg is crossed in front, with the toes resting lightly on the ground. In her right hand she grasps a branch of the over-shadowing tree, and her left arm is thrown round the neck of her half-sister Prajāpatī, who supports her. The figure of the sister is turned in a singularly awkward posture, so as to show most of her back.\* The infant Buddha, springing with out-stretched arms from his mother's side, is recognizable, though much mutilated; the figure of Brahmā is almost completely destroyed. The other attendants, who are introduced in some examples, are here wanting. A harp in the upper corner of the composition indicates the heavenly music which heralded the advent of him whose mission it was to still the discords of millions of human hearts.

In this work the pose of Māyā is tolerably graceful, her figure is free from the usual Indian exaggeration, and her expression, in conformity with the belief that the Buddha cost his mother none of the pangs of travail, is perfectly calm. Her hair is richly braided, and arranged in the form of a crown or tiara.

A very finely executed statuette of Māyā Devī, standing alone, which was obtained at the same monastery, (*Cole, Plate 15, figure 2*), shows her in nearly the same attitude as in the birth scene, holding above her head the branch of a conventional tree, more or less resembling a palm.

The drapery of this figure is specially elegant. The principal garment is a tunic (*chiton*) reaching to the knees, and confined at the waist, by a rich girdle of four strings, adorned with clasp and vine-leaf pendant. A scarf is thrown lightly over the shoulders, and the legs are clad in loosely fitting trousers of thin material. The dress of Māyā in the nativity group is simpler, and consists of an inner tunic or vest, and a robe wound gracefully round the body, and looped up at the waist.

Single figures like that above described are not uncommon. The slight variations in different examples indicate that they were arranged in pairs.†

Religious artists found in the deathbed of Buddha a subject scarcely less fascinating than the scene of his birth.‡

\* See *post*, for a parallel from the Catacombs.

† So, at Cave XX, Ajantā. "Cave XX is a small Vihāra with two pillars and two pilasters in front of the verandah. One pillar is broken, but on each side of the capitals there is a pretty statuette of a female under a canopy of foliage." (Burgess, *Notes on the Buddhist Rock-Temples of Ajantā, being No. 9, Archæol. Survey of W. India, Bombay, 1879*). This valuable book is out of print.

‡ The *Descriptive List* mentions only one example of this subject in the Lahore Museum, but the collection there probably includes other specimens. The Indian

According to the Buddhist scriptures, he passed away at the age of eighty, surrounded by his chief disciples, shaded by the *sál* trees in a grove at a place called Kusinagara, which has been fully identified as the modern Kasiá in the Gorakhpur District of the North-Western Provinces.\*

All representations of the scene agree in showing the master lying on his right side, in a posture of perfect repose, with his head resting on his hand. The number of attendants varies in different sculptures. Plates Nos. 16 and 22 of Major Cole's volume give illustrations of two well-preserved reliefs, obtained respectively at the upper and lower monasteries of Nuttu, which vividly depict the peaceful departure of the great teacher from this troublous world.

The work from the upper monastery (Plate 16) is a sculptured panel bounded by two good examples of the Indo-Corinthian pilaster.

The dying master, fully robed, reclines on a low bedstead furnished with mattress and pillow, by the side of which a tripod is placed, supporting a vessel of cool water. A figure, identified as Devadatta, the malignant cousin, who had pursued Buddha throughout his life with unrelenting hostility, stands at the head of the couch with an evil expression of satisfied malice.†

A form, apparently that of a female, with her back to the spectator, sits crouching on the ground, and six mourning attendants in various attitudes complete the group. Above the whole hang the boughs of the *sál* tree, the forest king which witnessed alike the advent and departure of the teacher.

The work from the lower Nuttu monastery, reproduced in Plate No. 22, represents the same scene, though with considerable variation in the treatment of details. In this group the total number of figures is increased to thirteen, the most remarkable addition being that of a shaven-headed monk, crawling on hands and feet, and being pulled from under the bed by another monk, who has grasped him by the wrist.

Museum, Calcutta, contains at least one (G. 27). In later Buddhist art, as seen at Kasiá and elsewhere, the subject was frequently treated. The death-bed scene has often been incorrectly referred to as the Nirvána of Buddha, but the term *parinirvána* may be correctly applied to it.

\* Cunningham, *Archaeol. Rep.*, Vol. I, pp. 76—85; XVIII, p. 55.

† The figure is that of a man holding a dumb-bell-shaped object, like a club or conventional thunderbolt, and this figure in other reliefs, for example, in that representing the scene of the elephant doing homage, must certainly be identified as Devadatta. But the appearance of Devadatta at the death-bed of Buddha appears to be inconsistent with the legend referred to in Fa-hian's Travels, which relates that Devadatta attempted to poison Gautama, and having failed to accomplish the crime, "went down to hell."

Both the compositions above described are admirably balanced, and the attitudes and expressions of all the persons concerned are rendered with vigour and truth to nature. The drapery, as usual, is Greek, or Græco-Roman, in style.

The design of these death-bed scenes is certainly an importation from the west. The recumbent figure on the bed surrounded by mourning attendants is clearly copied from Greek banqueting reliefs of a sepulchral character, as imitated on Roman sarcophagi. A sculpture in the Towneley collection in the British Museum bears a very close resemblance to the reliefs from the Nuttu monastery above described.\* I have no doubt that the Gándhára sculptures were copied from Græco-Roman, and not pure Greek, models.

The figure of the founder of their religion was the decorative element most largely used by the Buddhist artists in all their works, with the exception of the earliest buildings in Bihár, Central, and Western India, where symbols occupy the place afterwards taken by images. In the countries on the north-west frontier of India, the imago of the personal Buddha had become an object of worship at least as early as the latter part of the first century A. D., when it was stamped on coins of Kanishka.†

There is, therefore, no reason to be surprised at the fact that hundreds of sculptures from Gándhára, in various sizes, represent the seated or standing Buddha, posed in one or other of the conventional attitudes (*mudrā*), either buried in meditation, or engaged in exhortation. Such figures are often executed in large numbers on the face of a single slab. Multitudes of specimens present the founder of Buddhism engaged with other persons in one or other incident of his ministry or the preparation for it.

A deeply-cut relief, found at the village of Mohammad Nari, and reproduced in the first plate of Major Cole's book, is a good illustration of the oft-repeated figure of the teaching Buddha, who is here shown seated cross-legged on an open lotus-flower, with his feet draped in a gracefully disposed robe. His right shoulder is bare, and his hair is arranged in formal conventional curls, a style which in later times became the only orthodox arrangement for the hair both of Buddhist and Jain statues.

\* *Engravings from the ancient marbles in the British Museum, Part V, Plate III, fig. 5, London, 1826*). In this work the Towneley relief is described as being of Roman origin, but it may be Greek. Prof. Gardner informs me that the Greek works of this class are referred to the period extending from B. C. 300 to A. D. 1.

† Gardner, *Catalogue of Coins of Greek and Scythic Kings of Bactria and India*, pp. 130, 133, 175, Pl. XXVI, 8; XXVII, 2; XXXII, 14.

The central image of the composition, the lotus-throned Buddha, occupies a niche formed by a dentilled cornice resting on Indo-Persian pillars. The rest of the slab is occupied by a profusion of "Buddhist railings" and other architectural details, as well as by a multitude of small human figures, which it would be tedious to describe at length.

The bare right shoulder and formal hair might be supposed to suggest a late date, but the style of the architectural ornaments and the fine execution of the work indicate, in my judgment, that it should be referred to the first half of the third century A. D. I have already noted that this slab is adorned with Indo-Corinthian pilasters as well as Indo-Persian pillars.

One of the most elegant images of the standing, preaching Buddha is the small statuette from the Mián Khán monastery depicted in figure 3 of Major Cole's Plate 27. The expression of the face is sweet and calm, and the drapery is rendered in the best style. Both shoulders are covered, and the hair, coiled in a top-knot, is artistically and truthfully sculptured. This work seems to me to be of earlier date than the Mohammad Nari specimen, and is probably not later than A. D. 200.

The fine sculpture from the upper monastery at Nuttu (Cole, Plate 12) shows Buddha, wearing moustaches, and with both shoulders covered, seated cross-legged on a low stool under a *súl* tree, addressing a company of adoring disciples of both sexes.

The balanced grouping of this composition is as skilful as that of the death-bed scenes.

The three sculptures above described belong to the best period of the Gándhára school of art.

A statuette of the seated Buddha, about 13 inches in height, executed in blue slate, is shown in Plate 1X, fig. 2, and is an example of the school in its decadence. A similar statuette was obtained at Ránígat,\* and is fairly good work, though not of the best style.

Another statuette of the seated Buddha, found at Sháh kí dherí, the ancient Taxila by Mr. L. White King, seems to be of comparatively late date, having a Hindú, rather than a Buddhist appearance.

\* The great fortress of Ránígat, (also known by the names of Nográm, or Navagrám, and Bággrám), is situated sixteen miles north of Ohind, and just beyond the British frontier. Tribal feuds render the place difficult of access, and, when Mr. King visited it, he required the protection of a strong escort. The ruins have, consequently, never been thoroughly explored. Sir A. Cunningham gives weighty reasons for identifying the site with Aornos, the stronghold which resisted Alexander. The surface of the various courtyards is covered with fragments of "statues of all sizes, and in all positions." (*Archæol. Rep.*, Vol. II, pp. 96—111; V, p. 55). Major Cole in his Second Report notes the existence of seven towers or *stúpas* within the limits of the fortress, and gives a rough plan on a very small scale.

The foregoing descriptions prove that during the most flourishing period of Gándhára art, which I assign to the years between A. D. 200 and 350, the conventional representation of Buddha had not been finally determined, and that it was legitimate to make his image either with or without moustaches, and with the right shoulder either bare or draped. The figure of Buddha on the Amarávatí slab No. 11 exhibited on the British Museum staircase has both shoulders draped, but in Buddhist art, as a rule, the founder of the religion is represented with the right shoulder uncovered, and without moustaches.

It has also been shown that the artists of Gándhára were at liberty to give Buddha either the formally curled hair, which in later times, became an indispensable attribute, or to carve his hair artistically in accordance with nature.

The treatment of the hair both of Buddha and other personages in most of the good sculptures from Gándhára is so artistic, and so far superior to the feeble conventionalism of ordinary Indian art, that it may be well to dwell on the subject for a moment.

I agree with Dr. Anderson, in the opinion expressed by him that the woolly hair like that of a negro, arranged in stiff, formal, little curls which is characteristic of the Jain images executed in the tenth and subsequent centuries, and of many Buddhist statues of earlier date, does not indicate, as has been supposed, any racial peculiarity of the Jain and Buddhist saints, but is purely conventional.

Dr. Anderson suggests that this mode of representing the hair is merely an archaic survival, and that "the hair of the Blessed One having once been carved in this depraved fashion, it was slavishly followed after, with a few exceptions, among which were the sculptors of Gándhára."\*

The exact origin of this archaic treatment of the hair does not at present appear to be traceable, but, whether it be ever discovered or not, it is probable that the explanation suggested above, is, in general terms, the correct one, and that there is no occasion for holding with Mr. Fergusson, that "it has ever been one of the puzzles of Buddhism that the founder of the religion should always have been represented in sculpture with woolly hair like that of a negro."†

As a matter of fact he is not always so represented, nor is the woolly hair peculiar to his images. The puzzle, if it be a puzzle, is one in the history of art, not in the history of religion.

The archaic 'wiry' style of representing the hair was maintained

\* Anderson's *Catalogue*, Part I, p. 259. Cf. *ibid.*, p. 175; and *Indian Antiquary*, Vol. IX, p. 116.

† *Tree and Serpent Worship*, 2nd ed., p. 135.

by Greek artists in bronze longer than in marble,\* and this observation may possibly serve as the explanation of the woolly-haired Buddhas, which may be conjectured to have been derived from a bronze prototype.

I cannot venture on trying the patience of my readers by describing even a few of the many friezes and panels which vividly present incidents of Buddha's life and preaching, such as his visits to ascetics and Nága kings, and his miraculous escapes from the snares laid by Devadatta. The compositions are like most Roman work, generally crowded with figures, which it would be tedious to describe in detail. Good illustrations of several are given in Major Cole's Plates.

A blue slate panel, about 13 inches in height, representing in high relief a *chaitya* front filled with small figures of Buddha and worshippers, the original of which is in the Lahore Museum, a cast being in Calcutta, is reproduced in Plate IX, fig. 3, and is a fair example of a very numerous class of works.

The sculptors of Gándhára were not restricted in their choice of religious subjects to the birth, death, meditation, miracles, and preaching of Gautama.

At the time when they flourished, Buddhist literature had attained vast dimensions, and offered, in the collections of *Játakas*, or Birth-stories relating to the adventures of the Buddha in his previous births, an inexhaustible treasury of subjects for the art of the painter and the sculptor.

That subjects of this class frequently formed the theme of the Greco-Buddhist artists can be perceived from the mutilated extant fragments of their compositions, though the brittleness of the stone in which their works were generally executed is such that few of the innumerable friezes which decorated the buildings of Gándhára have been preserved in a condition sufficiently perfect to permit of their story being clearly read.

The best preserved connected series of story-telling sculptures is that which adorned the risers of the sixteen steps leading to the central *stúpa* of the monastery at Jamálgaṛhí, excavated by Lieut. Crompton and Sir A. Cunningham.†

\* Perry, *Greek and Roman Sculpture*, p. 351.

† Lieutenant Crompton's report has not, so far as I am aware, been printed in full. Its substance is given in the *Indian Antiquary*, Vol. III, p. 143. The friezes of the risers are the only sculptures found in their original position at Jamálgaṛhí. All the others had been thrown down, and "in many cases large and heavy fragments of the same sculpture were found far apart." Lieut. Crompton hence concluded that the buildings had been "destroyed by design, and not by natural decay." Sir A. Cunningham's catalogue of the sculptures of the risers arranged in the order of the steps is given in *Archæol. Rep.*, Vol. V, p. 199.

These reliefs excited the warm admiration of Mr. Fergusson, and are certainly deserving of high praise.\* Unfortunately they are far from complete. The surviving portions, however, are of considerable extent, and are available for study in Cases 1—3 of the Asiatic Saloon in the British Museum. The arrangement in the museum is arbitrary, and determined rather by the dimensions of the cases than by the order of the steps, or the subject of the sculptures.

When first discovered the series was more nearly perfect, and the discoverer was able to recognize two *Jātakas* or Birth-stories, the *Wesasantara* and the *Sāma*.

The latter may be read pretty clearly from the remains in the British Museum (Cases 1—3, tier No. 4). The recognizable scenes are briefly described by Sir A. Cunningham as follows:—

“1.—The young lad, son of blind parents, filling a vessel with water from a lake frequented by deer.

2.—The youth, shot accidentally by the Rájá of Benares, who aimed at the deer, is lying on the ground with an arrow sticking in his side.

3.—The Rájá in a pensive attitude, his head resting on his hand, promises to take care of the lad's parents.

4.—The Rájá presents a vessel of water to the blind parents.

5.—The Rájá leads the two blind people by the hand to the spot where their child's body is lying.

6.—The youth restored to life.”

This story occupied the eighth step of the staircase. The *Wesasantara Jātaka*, which adorned the fourth step, is exhibited on the fifth tier from the top of the British Museum arrangement.

The extremely small scale of these sculptures, which are only about eight inches high, interferes with the correct proportional rendering of the several parts. The trees, for instance, are altogether out of scale. But, when allowance is made for this defect, which is unavoidable in the execution of complicated designs crowded into a space so limited, these reliefs may rightly be held to deserve much praise for their vigour of execution, and for their realistic fidelity to nature.

An exhaustive description of the various scenes and multitudinous figures in the *alti-relievi* of the Jamálgarhí staircase would task too severely the patience of the most conscientious reader, but a brief discussion of some of their more interesting features may not be unwelcome.

The uppermost tier in the museum arrangement comprises ten small panels, divided one from the other by broad Corinthian pilasters.

\* *History of Indian and Eastern Architecture*, p. 173.

Six of these panels, (from the third step of the staircase), are occupied by female busts with the arms raised, and having acanthus leaves extended like wings from the waist on each side. These little figures at once remind the spectator of the angels with which he is familiar in Christian art. It is quite possible that the sculptors of Gándhára may have picked up some hints from artists connected with the churches of Asia Minor and Syria, and I have a suspicion that they did so, though I cannot offer any decisive proof of the supposed fact. I have no doubt that a real connection exists between early Christian art and the Gándhára school. The four remaining panels (from the fifteenth step) contain each a grotesque bust terminating in two scaly tails.

Above these panels nine remarkable Atlantean statuettes are exhibited, which form, apparently, part of a set of twenty-three obtained at Jamálgarhí by Sir A. Cunningham. He supposes that they "filled the spaces between the large dentils which supported the heavy mouldings of the *stúpas*,"\* or, as he elsewhere expresses himself, that "they were arranged in rows to support the lowermost moulding of a building. The figures were generally separated by pilasters."†

Numbers of similar figures have been found. Most commonly they are about eight inches high, but they vary in height from four to eighteen inches.‡

The British Museum specimens range in height from about seven to nine inches. All the figures are in a sitting posture, though the attitude varies. One figure crouches like Atlas, as if oppressed under the burden of a heavy load, while the attitudes of the others seem to express repose rather than the endurance of crushing pressure. Some of the faces are bearded, and some are not. The facial expression is freely varied, and rendered with great spirit and vigour. The muscles of the chest and abdomen are fully and truthfully displayed, with a tendency to exaggeration, and a pair of expanded wings is attached to the shoulders of each statuette.

A group of wrestlers (*G. 82 Calcutta*), and a composition (*G. 89 Calcutta*), Catalogued by Sir A. Cunningham as "Herakles fighting with a snake-legged giant," both of which were found at Jamálgarhí, are executed in the same style. The latter work (Plate IX, fig. 4) is

\* *Archaeol. Rep.*, Vol. V, p. 198.

† *Descriptive List*, p. 2.

‡ *Descriptive List*, and *Indian Antiquary*, Vol. III, p. 144 Sixteen statuettes of this class are in the Calcutta Museum (*G. 81 and 83*). A feeble terracotta imitation of the design has been found far away eastward in the Bogra (Bagrahá) District of Lower Bengal. (*Mn.*, 1, in *Anderson's Catalogue*).

thus described by Dr. Anderson in his Catalogue (Part I, p. 240):—“A triangular fragment, with two figures in relief, one lying on the ground with its back towards the spectator, the upper portion being the body of a human being, but the legs terminate from the hips downward in two snake-like coils; the other figure, which is quite nude, has grasped the end of the left coil with his right hand, while with his left hand he has seized the head of the monster, which swings a heavy club to destroy his foe.”

I think that it is impossible to doubt that the group last described is a Buddhist adaptation of the Greek myth of the Gigantomachia, the battle of the gods and giants, which continued for centuries to be a favourite subject of Greek and Roman sculptors and gem-engravers. In Greek and Roman art the giants are represented as winged, and snake-legged, and their figures are generally characterized by exaggerated development of the muscles.

No Indian example appears to reproduce exactly the conventional form of the Greek giant, but the characteristics of that form are all found in the Jamālgarhī carvings, though not all combined in a single figure.

The action of the group which Sir A. Cunningham rather rashly entitles “Herakles fighting with a snake-legged giant” is obviously the same as that of the Greek representations of the Gigantomachia, and the very peculiar conception of the snake-legged giant cannot have been independently invented by the Jamālgarhī sculptors. In this case the wings seem to be wanting, but the Atlantean statuettes, which have not the snake legs, are fitted with wings, and display the exaggerated muscular development of the pattern Greek giant. The little figures with tails, from the fifteenth step, appear related rather to the Tritons than the Giants. Their tails seem to be intended rather for those of fishes than to represent snakes.

The Gigantomachia was so frequently the subject of Greek and Roman works of art that it is impossible to name the precise channel by which a knowledge of it reached India. One of the finest examples of the treatment of the subject is the principal frieze of the great altar of Pergamon, the giants of which are winged, snake-legged, and provided with enormously developed muscles.\* It is quite possible that the fame of this great composition may have spread through Asia, and stimulated the imitative faculties of a host of minor artists, including those of Gāndhāra, but the Gigantomachia was such a hackneyed subject that we cannot venture to name any particular example of its

\* Casts of the Pergamene frieze are at South Kensington. Engravings of it will be found in many recent books, e. g. Perry's *History of Greek and Roman Sculpture*.

treatment as the model of the miniature, and comparatively feeble, adaptations of it by the Indian sculptors. The influence of Rome on the sculptures at Jamálgaṛhi, and the other works of the Gándhára school, belonging to the same period, is so strongly marked that the most probable conclusion is that the Indians derived their knowledge of the artistic use of the Gigantomachia from Roman copies of Greek works.

I strongly suspect that the Indians borrowed from the Greeks the giants themselves as well as the sculptured representations of their battles. The Asuras of Hindú post-Vedic mythology are described as fierce demons, enemies of the gods, and correspond closely with the Greek giants. Recent research has proved, or at least rendered probable, the existence of so much Greek, and even Christian, influence on the development of Hindú mythology that the borrowing of the conception of giants, enemies of the gods, offers no improbability.

Whether the Buddhist sculptors of the Kábúl valley intended their snake-legged or winged monsters to be images of Asuras, or merely used them as conventional imitative decoration I cannot undertake to determine.

A group, frequently recurring in Gándhára art, of which four examples have been photographed by Major Cole (Plates 1, 2, 4, and 17), and one is in the Woking Museum, can be demonstrated to be an adaptation of a famous composition by a known Greek artist. Another of the ultimate Greek sources from which the sculptors of Gándhára derived their inspiration is thus determined with certainty. I shall discuss this case with some fulness of detail.

The group referred to represents a plump young woman, fully draped, standing, held in the grasp of an eagle with expanded wings, and is reasonably conjectured to represent the translation to heaven of Mágá Deví, the mother of Buddha, in order that she might be born again, as related in the Buddhist scriptures. However this may be, it is quite impossible to doubt the correctness of Sir A. Cunningham's opinion, as quoted by Major Cole, that the composition in question is an adaptation of the Rape of Ganymede, a favourite subject of the later Greek artists, and of their Roman imitators.

The bronze work on this theme by Leochares (B. C. 372-330) was considered a masterpiece of that famous artist of the later Attic school, and was praised with enthusiasm by Pliny.

The original has unfortunately perished, but several copies or imitations of it, belonging to various periods, some executed in marble, and some engraved on gems, are extant, and have been figured in many well-known works on the history of art.

One of the marble copies is in the British Museum, another is at Thessalonica, a third at Venice, and a fourth, the finest of all, is preserved in the Museo Pio Clementino at the Vatican.\*

In this composition, which most nearly corresponds with Pliny's description of the original, the eagle is represented as supported by the trunk of a tree behind it, with its wings expanded, and neck stretched upwards, and grasping firmly, though tenderly, in its talons the beautiful youth, whose feet have just ceased to touch the receding earth. The robe of Ganymede is dexterously disposed behind his back so as to protect his body from the sharp claws of the great bird, and yet to exhibit the full beauty of the nude figure. A dog, seated below, howls piteously for his departing master.

Critics point out that the addition of the dog to this group, and the insertion of the tree, are not only in accordance with the myth as related by Virgil,† but are of artistic importance as an aid to the imagination by rendering more perceptible the soaring movement of the principal figures, and thus minimizing the objections to a plastic presentation of a pictorial subject.

The Buddhist adaptations omit the dog, and in this respect agree with the groups preserved at Venice, Thessalonica, and in the British Museum, but, in the pose of the eagle, and the introduction of the trunk of the tree, they resemble the Vatican group more closely than any other.

Three of the examples of these adaptations figured by Major Cole (Plates 2, 3, and 4) were found in the ruins at Sanghao. His fourth example (Plate 17) was obtained at the upper monastery of Nuttu, which is situated close to Sanghao. The Sanghao specimens figured in Plates 3 and 4 are duplicates, whereas the Nuttu specimen agrees with the Sanghao sculpture illustrated in Plate 2.‡

\* Overbeck (*Mythologie der Kunst*) has pointed out that the extant Rape of Ganymede groups fall into two distinct classes. The first represents the eagle as the messenger of Zeus; the second presents the god himself transformed into the shape of an eagle. The Vatican group is the best example of the first and earlier, the Venetian sculpture is the best example of the second and later type. Engravings of the Vatican group will be found in Visconti's *Museo Pio-Clementino*, Vol. III, p. 149, and in the histories of sculpture by Winckelmann, Lübbe, and Perry. A figure of the Venetian specimen is given in Zanetti's work on San Marco. The Thessalonian group is described and engraved in Stuart's *Athenæ*, III, ch. 9, Pl. II and IX. The Indian adaptations seem to combine the characteristics of both types.

† "Puer .... quem præpes ab Ida

Sublimem pedibus rapuit Jovis armigor uncis;

Longævi palmas nequidquam ad sidera tendunt

Custodes, savitque canum latratus in auras." (*Aeneid*, V, 252-257).

‡ Major Cole says that Sir A. Cunningham found an example of the woman and eagle subject in a knob or plume of a royal statue at Jamālgārhi, which is now

Both the Buddhist variations show a general agreement with one another, though differing considerably in detail. The posture of Mâyá in the specimens figured in Plates 2 and 17 is singularly ungraceful and constrained. As some compensation for this defect her feet are so treated as to suggest the notion that she is really being lifted from the ground, and in this respect these examples are superior to the other two, which altogether fail to convey the idea of upward motion. In both varieties the female figure is fully draped.

The substitution of a fat, round-cheeked, young Indian woman, swathed in heavy drapery, for the nude form of Ganymede instinct with the beauty of Greek youth, destroys all the æsthetic value of the composition, which is, in its Buddhist forms, devoid of life or elegance, and far inferior to the worst Græco-Roman example. The conversion of a Greek theme to their own uses by the Gândhâra sculptors is more readily demonstrated in the case of the Rape of Ganymeda than in any other, but, unfortunately for their reputation, they were less successful in dealing with this subject than almost any other which they attempted. Probably it would be correct to say that a purely ideal subject was beyond their powers.

A very curious panel in the Lahore Museum, of which a cast is exhibited at South Kensington, has been differently interpreted by Sir A. Cunningham and Dr. Leitner.

The former describes it as a "portion of a large sculpture, containing eleven figures. The three lower ones are soldiers armed with spears and shields; but the rest, with their animal's heads, large mouths, and sharp teeth, are probably intended for demons. As such they may have formed part of the army which Mâra brought to frighten Buddha during his ascetic meditation under the Bodhi tree." (*Descriptive List*, 538.)

The three soldiers in the lower compartment, marching one behind the other, are certainly not Indian in style or equipment. They are Greek, not Roman warriors. Two of them carry long oval shields, the shield of the third differs in shape, having a rectangular body, and circular head, with narrow neck. Sir A. Cunningham's conjecture as to the meaning of the composition fails to explain the presence of these soldiers.

Dr. Leitner, who has seen Buddhist masquerade processions in Ladâkh, informs me that he regards the monstrous forms in the upper part of the panel as intended to represent the masks of the Vices in a

in the Calcutta Museum, but the Catalogue does not mention any such specimen. G. 40, a sculpture ten inches high, seems to deal with the same subject, although Dr. Anderson does not recognize it. So large an object can hardly have formed part of a knob or plume.

procession of Vices and Virtues, and that the soldiers may be interpreted as the escort. In his Catalogue he gives a somewhat different explanation.

Whatever be the correct interpretation of this strange composition, it is certainly one of the best, and presumably among the earliest, works of the Gándhára school. All the figures are well executed, and the aged and monstrous heads in the upper compartment are carved with great cleverness and spirit. It probably, like the Athéné, belongs to the pre-Roman period.

Inasmuch as my object in this paper is not the publication of an exhaustive monograph on the Gándhára school of sculpture, but the presentation of a general view of the modes of Græco-Roman influence on India, though with special reference to the Gándhára sculptures, I shall not proceed further in the detailed description of works from the Kábul valley, which deal with subjects obviously belonging to the domain of Buddhist mythology.

Certain decorative elements, which are not peculiar to the Gándhára school, but also occur in the earlier sculptures at Bhárhut and Buddha Gayá in the interior of India, are mythological, but not in themselves, so far as appears, specially connected with Buddhist mythology. I allude to the hippocamps, centaurs, tritons, and various winged and other monsters, which are frequently met with. These forms, which are certainly of Græco-Roman origin, so far as India is concerned, were probably used by the Buddhist artists for purely decorative purposes, without any definite symbolical meaning. Such monsters were common in Greek art, and are supposed especially to characterize the works of the followers of Scopas.

The comic friezes in which boys are shown pulling cattle by the tails, riding on lions, and disporting themselves in sundry fantastic ways, are obviously not Indian in design. Major Cole's plate 26 illustrates a tolerably good specimen from the Mián Khán monastery of such a comic frieze, the figures in which are boys mounted on lions.

The direct model for these works was probably found in Roman art. Their ultimate source is to be traced to the Alexandrian compositions depicting the “*erotopegnia* (love-sports, amatory poems) of the A næcreontic school, in which Eros becomes a boy, and rides all sorts of wild animals and monsters, lions, panthers, boars, centaurs, hippocamps, dolphins, dogs, and deer.”\*

Among the remains of the Gáudhára sculptor's work an extraordinary abundance of detached human heads, chiefly executed in stucco, is met with.

\* Parry, *History of Greek and Roman Sculpture*, p. 629.

The cases in the British Museum contain a series of about forty such heads, varying from life-size to very small dimensions. Most of these were obtained in the Peshawar District, and purchased in 1861 through the late Mr. Thomas.\* They are as varied in character as in size, and comprise old and young, male and female, serious and comic. Almost all are good, but I was particularly struck by the head, five or six inches in height, of an aged, emaciated, and bearded man, and the very remarkable life-size head of a laughing youth, with large straight nose, big projecting ears, and a curl of hair on his forehead.

Dr. Leitner has a considerable number of similar heads in his collection, and, as he observes, it is impossible not to notice the resemblance between them and the heads found in Cyprus, specimens of which may be seen in the British, South Kensington, and Woking Museums.

The specimens from the Peshawar District, in the Indian Museum, Calcutta, marked P 1—18, are similar, and some particularly good examples of such heads, found in the Mián Khán monastery, are figured in Major Cole's Plate 28.

Two plaster heads of this class are figured in plate IX, fig. 5, *a* and *b*. They are about each six inches in height. The head reproduced in fig. *a* is very Greek in feature, though Indian in ornament. The photograph, in consequence of foreshortening, does not do the face full justice.

The great abundance of such detached stucco heads is probably to be explained, at least in part, by the following observation of Masson, who notes that at the village of Hidda, near Jalálábád in the upper Kábul valley, "idols in great numbers are to be found. They are small, of one and the same kind, about six or eight inches in height, and consist of a strong cast head fixed on a body of earth, whence the heads only can be brought away. They are seated and clothed in folds of drapery, and the hair is woven into rows of curls. The bodies are sometimes painted with red lead, and rarely covered with leaf-gold; they appear to have been interred in apartments, of which fragments are also found."†

#### *Section IV. HELLENISTIC SCULPTURE IN INDIA PROPER.*

An exhaustive examination of all the known remains of early Buddhist sculpture which exhibit traces, more or less distinct, of teaching derived from Greek sources would, I fear, be extremely tedious,

\* Information kindly supplied by A. Franks, Esq., F. R. S.

† *Ariana Antiqua*, p. 113.

and would certainly extend this paper far beyond the limits to which I desire to confine it. The Hellenistic influence on India Proper was slight, and no site in the interior of India contains the remains of a distinct, well-established Greek, or Græco-Roman, school of art, such as existed in Gándhára. I shall, therefore, content myself with a mere passing reference to most of the Indian cases in which the marks of western art teaching have been detected, and shall describe in detail only a few specially interesting works.

The honeysuckle ornament on the capitals of some of the monoliths of Ásoka (B. C. 250) is the earliest example of a Greek form of decoration applied to Indian work. Mr. Fergusson has suggested that Ásoka borrowed this ornament direct from its Assyrian or Babylonian birth-place, and not from the Greeks,\* but, considering the fact that, even in Ásoka's-time, Assyrian and Babylonian art belonged to a distant past, it seems much more natural to suppose that the Ionic honeysuckle ornament was introduced into India from the Greek kingdoms of Asia with which Ásoka was in communication.

I have already alluded to the tritons, hippocamps, and other marine monsters which formed part of the ordinary Greek decorative stock-in-trade, and passed into Indian art.

The centaur, another characteristic Greek form, is found among the sculptures at Bhárhut, dating from about B. C. 150, and among those at Buddha Gayá, which are somewhat earlier.†

The chariot of the sun, in Indian mythology, is drawn by seven steeds. At Buddha Gayá in Bihár, and again at Bhájá in the Bombay Presidency, we find it represented drawn by four steeds, as in Greek art.‡ Mr. Fergusson also draws attention to the Greek look of "the figure of the spear-bearer" in the Bhájá cave temple.§ The same writer detects the presence of a distinctly Greek element in the well-known sculptures of Amarávatí on the Krishña river, and such an element may certainly be traced in them, though its presence is not very obvious on casual inspection.|| \*

\* *Cave Temples*, p. 521.

† For a full descriptive account of the sculptures at Bhárhut, see Sir A. Cunningham's special work on the subject. Centaurs at Buddha Gayá and Bhárhut are described in Anderson's *Catalogue*, Part I, p. 129, where further references are given.

‡ For the Buddha Gayá sun chariot, see Cunningham, *Archæol. Rep.*, Vol. III, p. 97; *Buddha Gayá* by Rájendralál Mitra, Plate L; Fergusson and Burgess, *Cave Temples*, p. 521. For the Bhájá example of the same design see *Archæol. Survey of W. India*, Vol. IV, p. 5, Pl. VI.

§ *Cave Temples*, p. 521, Pl. XCVI, 5.

|| See *Tree and Serpent Worship*, 2nd ed., pp. 106, 172.

The most distinct and conspicuous remains of Indo-Hellenic art in the interior of India are those which have been discovered at the ancient city of Mathurá, situated on the Jamuná about thirty-five miles from Agra.

A group in sandstone, found at or near Mathurá, was described and figured more than fifty years ago by James Prinsep as representing Silenus with his attendants, and a second corresponding, though not identical, group has since been discovered by Mr. Growse in the neighbourhood of the same city.

The block first found is three feet broad, and three feet eight inches high, hollowed on the top into a shallow basin, perfectly smooth, and originally nearly circular, and is sculptured back and front with figures in high relief.

"In the front group the principal figure is a stout, half-naked man, resting on a low seat, with wig or vine-crowned brow, out-stretched arms, which appear to be supported by the figures, male and female, standing one on each side. The dress of the female is certainly not Indian, and is almost as certainly Greek. \* \* \* Prinsep agrees with Stacey in considering the principal figure to be Silenus:—'His portly carcass, drunken lassitude, and vine-wreathed forehead, stamp the individual, while the drapery of his attendants pronounce them at least to be foreign to India, whatever may be thought of Silenus' own costume, which is certainly highly orthodox and Brahmanical. If the sculptor were a Greek, his taste had been somewhat tainted by the Indian beau-ideal of female beauty. In other respects his proportions and attitudes are good; nay, superior to any specimen of pure Hindu sculpture we possess; and, considering the object of the group, to support a sacrificial vase (probably of the juice of the grape), it is excellent.'"

Prinsep's account of the purpose of the block described by him, and his interpretation of the sculptures have both been disputed. I shall not enter into the controversy on the subject, which may be read in the works cited in the note. Personally, I am of opinion, that the drunken man is an Indian adaptation of Silenus.

A third work, much in the same style, and still more obviously

\* Cunningham, *Archaeol. Rep.*, Vol. I, p. 243. Prinsep's original account will be found in *Journal As. Soc. of Bengal*, Vol. V, (1836), pp. 517, 567, Pl. XXXI. The sculpture described by Prinsep and its subsequently discovered companions are discussed by Mr. Growse, and illustrated by good plates, in the same *Journal*, Vol. XLIV, Part I (1875), p. 212, Pls XII, XIII, and are further commented on by the same writer in *Mathurá, a District Memoir*. See also Anderson's *Catalogue*, Part I, pp. 170—176.

Greek in subject and treatment, was discovered in 1882 by Sir A. Cunningham, also at Mathurá, where it served an humble purpose as the side of a cattle-trough. This unique specimen now adorns the Indian Museum, Calcutta. Dr. Anderson's careful, though rather awkwardly worded, description of it is as follows :—

"M. 17.—A figure of Hercules in alto-rilievo, 2 feet 5 inches high, strangling the Nemean lion. The latter is represented standing erect on its hind foot, but grasped round the neck by the left arm of Hercules, who is pressing the neck against his shoulder. The right arm of the statuette is broken off, but, as the axilla is exposed, the arm had been represented raised and bent on itself at the elbow, so that the hand had been brought down close to the shoulder, but hidden in the foliage behind the figure, the tree being the same as occurs in the Silenus group. The greater portion of the knotted club is seen behind the right side of the figure. The action, therefore, is not only that of strangling, but of clubbing the lion as well. The head of Hercules has been lost, and the front part also of the head of the lion. He (scil. Hercules) is represented as having worn the skin of an animal over his back, as the front limbs are tied before his chest in a loop-knot, the free ends being the paws. The beard of the lion is indicated by parallel pendants, and, on the full rounded left cheek, there is a somewhat stellate figure with wavy arms, probably a rude Swastika. The fore-limbs of the lion are raised to the front of its neck, grasping the left hand of Hercules, but they are very feebly executed. The general art characters of the figure are essentially Grecian, but, in the attitude in which Hercules is placed towards the lion, and the consequent position of his right arm, it would be extremely difficult to deal any but the most feeble blow. Although there is considerable anatomical accuracy in delineating the position of the various muscles brought into play in Hercules, the lion is devoid of action and badly shaped."\*

These Mathurá sculptures have very little in common with those of Gándhára, and seem to be the work of a different school. They have not the Roman impress which is so plainly stamped on the art of Gándhára, and are apparently the result of Greek teaching conveyed through other than Roman channels. It is difficult to fix their date with precision. It cannot well be later than A. D. 300, and the style is not good enough to justify the suggestion of a very early date. Perhaps A. D. 200 may be taken as an approximate date for these works, but at present their chronological position cannot be definitely determined.

\* Catalogue, Part I, p. 190.

They are by no means, in my opinion, equal in merit to the best of the Gándhára Indo-Roman sculptures, which I assign to the third century A. D.

The Mathurá group of Herakles and the lion may be contrasted with the widely different representation of the same subject recently found at Quetta in Baluchistán. A much corroded copper or bronze statuette, two and a quarter feet high, discovered at that place, shows the hero standing, and holding under his left arm either the skin or dead body of the slain lion, the right arm being wanting.\* This work, to judge from the published plate, has an archaic look, and bears a curiously close resemblance to the colossal figure found at Khorsábád in Assyria, fancifully named Nimrod by Bonomi, and designated the Assyrian Hercules by other writers. "He is represented strangling a young lion, which he presses against his chest with his left arm, while he is clutching in his hand the fore-paw of the animal, which seems convulsed in the agony of his grasp. In his right hand he holds an instrument which we infer to be analogous to the boomerang of the Australians," etc.†

I cannot venture to assign even an approximate date for the Quetta statuette, and can only say that it is certainly an early work.

#### *Section V. THE CHRONOLOGY AND AFFINITIES OF THE GÁNDHÁRA OR PESHÁWAR SCHOOL OF SCULPTURE.*

It is impossible to determine the affinities of a school of art until its chronological position is known at least with approximate accuracy. Apparent resemblances between the works of different schools are apt to be delusive and misleading unless checked by chronological dates independent of the idiosyncrasies of the critic. On the other hand, the style of the works of art, the date of which is in question, is in itself, when used with due caution, an essential element for the determination of the chronology, if conclusive external proof is not forthcoming. In the case of the Gándhára school its chronology and affinities are both still to a large extent undetermined. I shall quote subsequently the divergent judgments of the principal authorities on the subject. For the present I shall confine myself to the examination of the external evidence for the chronology of the Gándhára sculptures. This evidence falls chiefly under three heads, namely, (1) Epigraphic, (2) Numismatic, and (3) the records of the Chinese pilgrims. The pilgrims' testimony, supplemented

\* *Journal As. Soc. of Bengal*, Vol. LVI, p. 163, Pl. X.

† Bonomi, *Nineveh and its Palaces*, 2nd ed., p. 163, Plate X.

by scanty historical data from Indian sources, will be more conveniently dealt with in connection with the internal evidence derived from style. The other two heads may here be considered.

The epigraphic material in the Gándhára region is unfortunately meagre in quantity, and the little that exists gives but a small amount of information.

The local inscriptions, known in 1875, are enumerated by Sir A. Cunningham,\* and comprise the following records, namely, from

- |                    |  |
|--------------------|--|
| (1.) Jamálgaṛhí.   | (a) Certain mason's marks;<br>(β) The Indian names of a weekday and a month on a pilaster;<br>(γ) Seven unintelligible letters, read as <i>Saphaë danamukha</i> , incised on the back of the nimbus of one of the statues supposed to be those of kings. |
| (2.) Kharkai.      | (a) Masons' marks;<br>(β) Three characters, read as <i>a, ra</i> , and <i>de</i> , on the sides of a small stone reliquary-chamber.  |
| (3.) Zeda.         | Inscription of Kanishka dated in the year 11.  |
| (4.) Ohind.        | A fragment dated in the month Chaitra of the year 61.  |
| (5.) Takht-i-Bahí. | Inscription dated in the 26th year of Mahárája Guduphara, in the year 103 of an undetermined era.  |
| (6.) Panjtár.      | Inscription of a Mahárája of Gushán or Kushán tribe, dated in the year 122.  |
| (7.) Saddo.        | The Indian name of a month on a rock.  |
| (8.) Sahri-Bahlol. | The Indian name of a month on a fragment of pottery.   |

Inasmuch as Taxila may be included for the purposes of the history of art in Gándhára, the Taxila inscription of the Satrap Liako Kusulako, dated in the 78th year of the great king Moga, should be added to the above list.

I have lately obtained an inscription on the pedestal of a statuette of Buddha dated in the year 274.

All the inscriptions above referred to are in the alphabet variously designated as Ariau, Ario or Ariano-Pálí, or Bactrio-Pálí, which is written from right to left, and was employed by Ásoka (B. C. 250) in

his edict inscription engraved on the rock at Sháhbázgárhí (Kapurda-giri) in the Gándhára country. The use of this alphabet never became general in the interior of India, and certainly died out there altogether at an early date, not much subsequent to the Christian era.

These facts have been utilized by Sir A. Cunningham as an argument for the early date of the Gándhára sculptures, but the argument seems to me devoid of all force. When he wrote his Report the latest known date for an Arian inscription was the year 122, recorded in the Panjtár document, and this date was then believed to refer to the era known by the name of Vikrama, B. C. 57. Sir A. Cunningham, therefore, argued "As no Indian letters have been found on any of them, I conclude that the whole of the sculptures must belong to the two centuries before and after the Christian era, as the Arian characters are known to have fallen into disuse about A. D. 100 or a little later."

No one now believes that the Indo-Seythian era is the same as that of Vikrama, and most archaeologists hold, though conclusive proof is still wanting, that the Indo-Seythian inscriptions are dated in the Saka era of A. D. 78. If this correction be applied, Sir A. Cunningham's argument will mean that all the Gándhára sculptures must be prior to A. D. 250.

One premise of this argument has been destroyed by the discovery of an Arian inscription dated 274, equivalent to A. D. 352, if referred to the Saka era. That inscription at the present moment happens to be the latest known, but there is no reason why one still later should not be found. The absence of Indian letters on the Gándhára sculptures simply proves that the Indian alphabet was not used in that part of the country, which fact was known already for an earlier period from the existence of Ásoka's Sháhbázgárhí inscription.

The Arian character never took root in India Proper, and its early total disuse there gives no indication as to the date of its disuse in its original home in the countries on the north-west frontier. I should not be surprised, if an Arian inscription dated as late as A. D. 500 should be discovered in Afghánistán or the Western Panjáb.

The Gándhára sculptures can be proved, on other grounds, to be earlier than A. D. 500, up to which date the Arian character may well have continued in use in the country where they occur. The fact, therefore, that the Gándhára inscriptions are all in the Arian character, does not help in any way to fix the date of the sculptures, much less does it prove that they are earlier either than A. D. 100 or A. D. 250.

Among the inscriptions in Sir A. Cunningham's list those from Zeda, Ohind, Takht-i-Bahí, Panjtár, Saddo, and Sahri-Bahlol, are not closely associated with Græco-Buddhist sculptures. The valuable Saddo

fragment inscribed on a rock is the only one among these records found in its original position. These inscriptions consequently give no warrant for the assumption that the Græco-Buddhist sculptures are contemporary with Kanishka or Gondophares, who are mentioned in some of the documents.

The Arian inscriptions at Kharkai and Jamālgarhi are incised on works of the Græco-Buddhist or Gāndhāra school, but are too fragmentary to be of any use. Sir A. Cunningham wishes to read the characters *a, ra, de*, on the Kharkai relic-chamber as *Arya Deva*, the name of a Buddhist patriarch who flourished late in the first century A. D., but this interpretation is purely conjectural, and cannot be admitted.

The result of all the foregoing discussion is the negative conclusion that, with the exception of the image of Buddha dated 274, no epigraphic evidence to prove the date of the Gāndhāra sculptures has yet been discovered.

This unique dated inscription is of sufficient interest to deserve a particular description. I am indebted to the kindness of Mr. L. White King, B. C. S., for permission to publish it.\*

In or about the year 1883, at Hashtnagar, the site of the ancient Pushkalavatī (Peukeloaitis), Mr. King came across a statue of the standing Buddha, which was ignorantly worshipped by the Hindūs as an orthodox deity. He could not carry away the statue, but was allowed to remove its inscribed pedestal, a photograph of which is reproduced in Plate X.

The pedestal, like most of the Gāndhāra sculptures, is composed of blue slate, and is 14 $\frac{3}{4}$ " long by 8" high. Its front is adorned by an alto-relievo, enclosed between two Indo-Corinthian pilasters, and representing Buddha seated, attended by disciples, who seem to be presenting offerings to him.

An Arian inscription, consisting of a single line of character, deeply and clearly cut, and in great part excellently preserved, occupies a smooth band below the relief. This band was evidently prepared for the inscription, which must have been executed at the same time as the sculpture. The record is incomplete at the end, and the lost portion, which is of very small extent, may have contained the name of the person who dedicated the image.

The extant portion was read by Sir A. Cunningham, for Mr. King, as follows:—

\* I have already printed a brief notice of this inscription, accompanied by a lithograph taken from a rubbing, in *Indian Antiquary*, Vol. XVIII, (1889), p. 257. The photograph is now published for the first time.





*"Sam 274 emborasmasa masash mi panchami 5—"* The record, as it stands, consists of a date, and nothing more. The month is stated to be intercalary, but is not further named. The numerals are distinct, and their interpretation seems to be free from doubt. The notation is clumsy, and may be rendered thus in Roman numerals, II C XX XX XX X IV, = 274.

The main question suggested by this very scanty record is that of the identity of the era referred to.

The locality in which the inscription was found suggests that the date might be expressed either in the era of Gondophares, as used in the *Takht-i-Bahí* inscription, or the era of the great king Moga referred to in the Taxila record of Liako Kusulako, or in the era, generally identified with the Saka era, which was employed by Kanishka. These are the only three eras, in which Arian inscriptions from the Gándhára region are known to be dated, and it is reasonable to assume, in the absence of evidence to the contrary, that the number 274 refers to one or other of these epochs. The initial point of no one of the three has yet been ascertained, and consequently an exact date for the new inscription cannot be fixed in any case. But the approximate beginnings of all three eras can be determined by numismatic evidence, and one of two approximate dates can be selected for the inscription.

The coins indicate that the eras used both by Moga and Gondophares must have their starting points about the middle of the first century B. C., and, so far as appears at present, the two may have been identical. For the purpose of selecting an approximate date for the inscription they may be treated as one, and as equivalent to the era B. C. 57, known to the later ages as the *Vikrama Samvat*.\*

\* Assuming that the Mahárája Guduphara of the *Takht-i-Bahí* inscription is identical with the sovereign whose name is variously given on coins, in the genitive case, as Undopherrou, Gondopharon, Gudapharasa, Gudaphanasa, and Gudapharasa, or, in the nominative case, as Undophares; and assuming further that all the coins alluded to were struck by one king, then the numismatic evidence indicates that he flourished in the first half of the first century B. C. (See Gardner's *Catalogue of the Coins of the Greek and Scythic Kings*, pp. XLIV, 103—108, Plates XXII, XXIII, XXXII). The year 103 of Gondophares would therefore fall about the middle of the first century A. D., and, for rough approximations, his era may be regarded as identical with that of *Vikrama*.

Assuming that Moga of the Taxilan inscription is identical with Maues, who is known from coins, his date must be fixed as about 60 or 70 B. C., which, again, is nearly synchronous with the era of *Vikrama* (See Gardner, pp. XXXIII, XLIX. For the Taxilan inscription see Cunningham, *Archæol. Rep.*, Vol. II, p. 132, Pl. LIX, and Vol. V, p. 67).

I must not, of course, be understood to suggest that as a matter of fact either Moga or Gondophares used the era afterwards known as the *Vikrama Samvat*. I use

If then the Hashtnagar inscription is dated in the era either of Moga or Gondophares its approximate date is 274 — 57 = A. D. 214.

Though demonstration that Kanishka used the Saka era is still wanting, there is no doubt that the era of his inscriptions does not differ, at the most, more than about twenty years from the Saka, and for the present purpose the era of Kanishka may be taken as identical with the Saka, A. D. 78. Assuming that this era was used in the Hashtnagar record, its date is A. D. 352. The alternative *approximate* dates, therefore, are A. D. 214 and 352.

The style of the Hashtnagar alto-relievo appears to me to be decidedly inferior to that of most of the Mián Khán, Jamálgarhí, Nuttn, and Sanghao sculptures. The figures in it are not undercut, as they are in the best specimens of Græco-Buddhist art, and the execution, on the whole, is poor. So far as I can judge, the work cannot well be older than the middle of the fourth century.

This dubious conclusion is the only assistance given by epigraphic evidence for determining the problem of the age of the Gándhára sculptures.

The numismatic testimony is nearly as scanty and weak as the epigraphic.

The undisturbed hoard of the coins of Azes buried below the Taxila temple with the Ionic pillars indicates, as argued above (p. 115), that that edifice is to be dated from about the beginning of the Christian era, and this inference is in harmony with the reasoning based on considerations of architectural style. It is, as I have already observed, impossible to decide whether the plaster statues found in the Taxilan temple are contemporary with it or not, for no information concerning their style has been published. The coins of Azes found at Taxila, therefore, give no clue to the chronological position of the Gándhára school of sculpture, excepting a few of the earliest works, especially the Pallas, already discussed (p. 121). The only localities, so far as I can ascertain, where coins have been discovered in close association with remains of Græco-Buddhist, or Romano-Buddhist, sculpture, are Jamálgarhí and Sanghao.

Lieutenant Crompton in his report on excavations at the former site says nothing about coins beyond the unsatisfactory remark that "a few silver and copper coins were turned up;"\* but Sir A. Cunningham

the epoch B. C. 57 merely as a short expression for any era which began somewhere about the middle of the first century B. C., and about which more accurate knowledge is wanting. The Arian inscriptions from the Gándhára country have not yet been properly edited, and the published translations are quoted with reserve.

\* *Indian Antiquary*, Vol. III, p. 144.

is a little more explicit, and records that, during the progress of the explorations, eight coins are discovered, seven of which bore the name of Bazo Deo, or Vasu Deva.\*

Unfortunately no more particular account of these coins has been published. We do not know either the circumstances of their discovery, or their numismatic type, and consequently can draw no positive inference from the fact that they were found. Coins bearing the name of Bazo Deo or Vasu Deva continued to be struck for a long period, but none of them are earlier than about A. D. 150,† and all we can say is that the discovery of Bazo Deo coins at Jamálgarhí is perfectly consistent with the inferences to be drawn from the style of the sculptures found in that locality, even if it be assumed, which is not proved, that the coins are contemporary with the sculptures. The coins, for all that appears to the contrary, may have been struck in the third century.

The only other locality where the discovery of coins can be held to afford evidence for fixing the chronology of Gándhára sculpture is Sanghao. The discovery is reported by Major Cole, a good explorer and photographer, but a bad archæologist, as follows:—

"The site where the sculptures were dug is perched on a steep spur, and was the first excavation done under my superintendence in January, 1883. The building revealed two distinct periods, and consists of a *basement* containing small *topes*, and of a *superstructure* of plain apartments, built obliquely over the *basement*, apparently without reference to its plan.

"The sculptures were found in the *basement*, and belong to the older period; coins of Kanishka, A. D. 80 to 120, were found in the *superstructure*, and belong to the more modern period."‡

The Kanishka coins were found along with a brass ring in the so-called 'treasury,' "in earthen ware jars embedded in the floors at the corners A and B," as shown in the plan.§ .

The sculptures referred to were sent to the Lahore Museum, and form the subject of Plate II of Major Cole's volume of heliogravures.

A coin of Gondophares was also found somewhere in the same group of buildings.|| Gondophares reigned about A. D. 30, but the mere fact that a coin of his was found at Jamálgarhí would, at the most, prove

\* *Archæol. Rep.*, Vol. V, p. 194. The date assigned to Bazo Deo in this passage is admittedly erroneous.

† Gardner, *Catalogue of Coins of Greek and Scythic Kings*, pp. lii, 159—161 Pl. XXIX.

‡ Cole, *Third Report of the Curator of Ancient Monuments in India*, for the year 1883-84, p. cx.

§ Cole, *Second Report*, for 1882-83, p. cxx, Pl. 3.

|| Cole, *Third Report*, p. cx.

an early occupation of the site. It is no evidence of the date of a particular set of sculptures.

The discovery of coins of Kanishka in the superstructure of the Jamálgárhí monastery, above the basement containing the sculptures, is a much more weighty fact, and undoubtedly seems to warrant Major Cole's inference that the sculptures are earlier than A. D. 100. Nevertheless, I am convinced that the inference is a mistaken one. I fully accept Major Cole's account of what he saw, but it is quite possible that he did not see all that ought to have been observed. He is a strong believer in Sir A. Cunningham's theory of the early date of the Gándhára sculptures, and may, like many other people, have been unconsciously biased by a prepossession. It is impossible for any one who has not minute local knowledge to check the details of an observation as reported, but, while I cannot pretend to point out the seat of the error, I am fully persuaded that the discovery of the coins in question is not to be explained by the theory that the sculptures photographed are earlier than the reign of Kanishka, but should be interpreted in some other way.

My reasons for thus refusing to accept apparently clear external evidence of date will, I hope, be sufficiently established by the discussion of the internal evidence on which I am about to enter. For the present, it will suffice to say that Major Cole's plate refutes his text. The Sanghao sculptures belong to the same school as those of Nuttu, though they may be a little later, and they bear throughout distinct marks of the influence of Roman art of the third or fourth century. They cannot possibly be anterior to A. D. 100, no matter what coins were found above or below them.

The problem demanding solution may be conveniently stated by placing in juxtaposition and contrast the opinions expressed by the two scholars who have attacked it.

Mr. Fergusson, after giving many reasons, some strong, and some the reverse, for his opinion, came to the conclusion "that, though some of these Gándhára sculptures probably are as early as the first century of the Christian Era, the bulk of them at Jamálgiri, and more especially those at Takht-i-Bahi, are subsequent to the third and fourth [centuries], and that the series extends down to the eighth [century]; till, in fact, the time when Buddhism was obliterated in these countries."\*

Sir Alexander Cunningham expresses his views as follows:—

"What I have called the Indo-Grecian style must have been introduced by the Greeks who ruled the country; but the earliest specimens, so far as can be proved, belong to the time of Azes, I saw myself twelve

\* *Indian and Eastern Architecture*, p. 182.

coins of Azes exhumed from under the temple of *Maliár-ki-mora* (Sháh-dheri), from which the Indo-Ionic capitals and bases were extracted.

The Indo-Corinthian examples should be equally old, at least all the fine examples. But the oldest that can be proved, belongs to the time of the Antonines, and is *certainly* older than Constantine."

[Here follow detailed references to the *stúpas* at Mánikyála and elsewhere, and to the use of the Arian alphabet, which has been sufficiently discussed above.]

"I would, therefore, ascribe all the greater works, both of sculpture and architecture, to the *flourishing* period of Kushán sway under Kanishka, Huvishka, and Vasu Deva—, or from 80 to 200 A. D.

Doubtless many *stúpas* were erected after A. D. 200; but they were comparatively small, and their decorations rough and coarse."

[Reference is then made to the Sahri Bahlol image, and the Hidda and Baoti Pind topes, which will be discussed subsequently.]

"I notice that none of the sculptured head-dresses show any affinity with Sassanian costume, whereas the coins (Indo-Sassanian) show it unmistakeably, from about the time of Bahurám Gor. From this I infer that the sculptures are older than 400 A. D.

"I believe that the strong Sassanian government from A. D. 230 to 450 formed a very effectual barrier to intercourse between Rome and N.-W. India. Roman gold coins are plentiful down to the time of Severus and Caracalla [A. D. 217]. They then disappear until the time of Justin [A. D. 526], Marcian [A. D. 450], Leo [A. D. 474], and Anastasius." [A. D. 491-518].\*

I am not able to agree altogether with either Mr. Fergusson or Sir A. Cunningham, and shall now proceed to state the reasons which seem to me sufficient to justify me in venturing to differ from such eminent authorities.

It will be convenient to attempt in the first place to fix possible limiting dates, and, when that has been done, to determine, so far as may be, the approximate actual dates of the sculptures. The chronological enquiry involves the determination of their aesthetic affinities.

As to the initial date there is practically no dispute. It is impossible to be certain that "the Indo-Grecian style" was really "introduced

\* My quotations are from a letter dated 8th January 1889, with which Sir A. Cunningham favoured me in answer to enquiries, and which consequently, express his latest and deliberate opinion on the subject. In the Introduction to Volume V of the Archaeological Reports he had long ago expressed the same opinion as to the relation between the Kushán dynasty and the Gándhára sculptures, but the theory which he then held as to the Kushán chronology obliged him to fix the date of the sculptures nearly a century and a half earlier than he now does.

by the Greeks who ruled the country," as Sir A. Cunningham affirms that it must have been, because, with the exception of coins, not a vestige of Bactrian art is known to exist, and we know nothing almost about the Greeks who ruled the country beyond the names of some of them.

But, whoever introduced Greek art into India, so far as our present knowledge extends, the Taxilan Ionic temples are certainly our oldest specimens of Indo-Greek architecture, and the statuette of Athone, in the same posture in which she is shown on the coins of Azes, is our oldest Indo-Greek sculpture from the Gándhára region. Both the temples and statuette must date approximately from the beginning of the Christian era.

It has been shown above (p. 112) that Greek art influenced Indian sculpture and architectural decoration from the time of Asoka B. C. 250, and that more or less distinct traces of its influence may be traced in the interior of India for several centuries afterwards. Greek ideas reached India by at least two routes, namely, overland through Bactria, and by sea through the ports of the western coast.

The Athene and the Taxilan Ionic pillars are, I think, to be classed among the results of this old and long-continued Hellenistic influence.

The bases of the Ionic pillars at Taxila, according to the measurements of their discoverer, correspond exactly with the pure Attic model, as seen in the Erechtheum. "The capitals differ from the usual Greek forms very considerably, and more especially in the extreme height of the abacus. The volutes also differ, but they present the same side views of a baluster, which is common to all the Greek forms of the Ionic order."\* In other words, the pillars, though with peculiarities of their own, are Greek, not Roman. The Roman modification of the Ionic order was characterized by corner volutes.

At the beginning of the Christian era Roman art, as will be explained presently, had not affected India, and the fact that the Taxilan Ionic pillars are Greek, not Roman, in style, harmonizes perfectly with the numismatic evidence that they were erected soon after B. C. 30.

So far, then, as the Athene and the Ionic pillars are concerned, it must be admitted that the Gándhára sculptures go back to the beginning of the Christian era, and A. D. 1 may be taken as the anterior limiting date. Nothing older is known in the Gándhára region. I shall endeavour to prove subsequently that nothing else which has been found there is nearly so old.

I shall now try to fix the posterior limiting date, which Mr. Fergus-

\* *Archæol. Rep.* Vol. V, p. 71, Pl. XVIII.

son places in the eighth century<sup>8</sup>, and Sir A. Cunningham at the beginning of the fifth.

The extension of the Greco-Buddhist series of sculptures down to the eighth century A. D. by Mr. Fergusson was suggested by the published accounts of the opening of the great tope at Mánikyála many years ago by General Ventura.

The undisturbed deposit which was found in the lower portion of that building included coins of Kanishka and Huvishka, and none later, and is legitimately interpreted as signifying that the structure in its original form cannot be older than A. D. 110, nor much later than A. D. 150.

The upper deposits, about the exact position of which there is some doubt, contained various coins ranging in date from A. D. 632 to about A. D. 730, and undoubtedly show that the top of the building must have been opened in the eighth century, and a deposit then made. But they prove nothing more.

We are altogether ignorant of the circumstances under which these upper deposits were made, and it is very unsafe to build any historical theories on their existence. The great tope at Mánikyála is adorned with Indo-Corinthian pilasters, the existing capitals of which are executed in *kankar*, or nodular limestone. Sir A. Cunningham supposes that all the original work of the tope was in sandstone, and that the *kankar* mouldings date from the eighth century.\* No other example of Indo-Corinthian work of that date is known, and, if the existing capitals were executed in the eighth century, I feel certain that they were mere restorations. As a matter of fact their date is quite uncertain. The attempt to connect the coin of Yáso Varma, A. D. 730, which was found in the upper deposit, with supposed repairs of the tope in the eighth century is purely conjectural.† All we really know is that somebody for some reason unknown opened the building at the top and put in a coin of Yáso Varma. Such an adventitious supplementary deposit is no substantial basis for an argument that Buddhism and Indo-Hellenic art still flourished in the Gándhára region in the eighth century, and, except Yáso Varma's coin, no evidence whatever, so far as I am aware, exists to support the inference that the Gándhára school of art continued to exist so late as the eighth century.

In another place, Mr. Fergusson, still relying on the same poor little coin, has given an unwarrantable extension to the duration

\* The great Mánikyála tope is discussed by Cunningham at considerable length in *Archæol Rep.*, Vol. II, p. 139, and Vol. V, pp. 76—78.

† [It is more probable that the coin is of the 6th century, of a Yáso Varman about 532 A. D. This would admirably fit in with "the limiting date" given on p. 153. See *Proceedings* for August 1888. Ed.]

of Buddhism as a dominant faith in Gándhára. "There were," he writes, "probably no great Buddhist establishments in Gándhára before Kanishka, and as few, if any, after Yáso Varma, yet we learn that between these dates [*i. e.* circa A. D. 78 to 730], this province was as essentially Buddhist as any part of India.\*

In support of the last clause of this sentence the Chinese travellers Fa Hian and Hiuen Tsiang are appealed to, but their testimony does not support the conclusion drawn from it. After the middle of the seventh century, when Hiuen Tsiang wrote, very few parts of India were "essentially Buddhist," and Gándhára certainly was not. In A. D. 730 very little Buddhism can have been left in it.

Mr. Fergusson's language is correct when it is confined to the beginning of the fifth century. Fa Hian who travelled in India in the years A. D. 400—405, found Buddhism vigorous and flourishing in Gándhára, as in a large part of India. But, at the time of the travels of Hiuen Tsiang, A. D. 629—642, a very great change had taken place, and Gándhára was very far from being "essentially Buddhist."

The capital city of Gándhára, the modern Pesháwar, is, he notes "about 40 *li* [= 6 to 7 miles] in circuit. The royal family is extinct, and the kingdom is governed by deputies from Kapisa [N. of Kábul]. The town and villages are deserted, and there are but few inhabitants.

At one corner of the royal residence there are about 1,000 families \* \* \* There are about 1,000 *sanghárámas* [monasteries], which are deserted and in ruins. They are filled with wild shrubs, and solitary to the last degree. The *stúpas* are mostly decayed. The heretical temples, to the number of about 100, are occupied pell-mell by heretics."

At Pushkalávatí, the modern Hashtnagar, the pilgrim found a large population, but not of the congregation of the faithful, for the Buddhist buildings, like those of the capital, were in ruins.

Taxila, east of the Indus, was dependent on Kashmír, the royal family here also being extinct. The monasteries are described as "ruinous and deserted, and there are very few priests; those that there are, study the Great Vehicle."†

The graphic and emphatic words of Hiuen Tsiang prove with absolute certainty that at the time of his visits (A. D. 629—642) the Buddhist religion in Gándhára was nearly extinct. The utter decay of which he gives such clear testimony must have been in progress for a considerable time. It is not possible that the Buddhist edifices of Pesháwar could have become "deserted and in ruins, filled with wild shrubs, and solitary to the last degree" in a day.

\* *History of Indian and Eastern Architecture*, p. 76.

† Beal, *Buddhist Records of the Western World*, Vol. I, pp. 100, 109, 137.

It is quite safe to assume that Buddhism had ceased to be an active force in the Gándhára region, including Taxila, by the year A. D. 600; and it is inconceivable that new religious edifices on any considerable scale should have been erected, or works of art deserving of the name, executed in that region subsequent to that date by the scattered, poverty-stricken, and necessarily dispirited adherents of a decaying religion.

It follows, therefore, that the series of Græco-Buddhist works in Gándhára does not extend, as Mr. Fergusson supposed, to the eighth century, but, on the contrary, was closed by the end of the sixth century.

As a matter of fact, the closing date must, I believe, be pushed back considerably farther, but in any case, *A. D. 600 must be taken as the extreme possible limiting posterior date for any work of the Gándhára school in the Lower Kábul Valley.* The dates of which we are in search lie, therefore, between A. D. 1 and A. D. 600.

The above argument, based on the testimony of Hinen Tsiang, appears to me unanswerable, but it may be well to supplement it by other arguments, in themselves of less force, which reduce the closing date to still narrower bounds. I have already quoted Sir A. Cunningham's remark that the head dresses of the Gándhára sculptures show no affinity with the Sassanian costume, and that the sculptures may therefore be regarded as prior, not only to A. D. 600, but to A. D. 400.

Another observation of Sir A. Cunningham's leads to nearly the same conclusion. He observes that "all, or nearly all, Buddhist building must have been stopped after the occupation of Peshawar by Kitolo's son in the latter part of the fifth century." The Chinese account show that "the last king of the Yuchi [Yuch-ti] mentioned in history is Kitolo, who took possession of Gándhára, but was obliged to return to the west to oppose the white Huns, leaving his son in charge of the new province. The son established his capital in Fo-lu-she, or Parshawár [Peshawar]; and the name of the founder of the Little Yuchi, as they were afterwards called, still survives in the title of Sháh Kator, the Chief of Chitrál."<sup>\*</sup>

The coins of the kings of the Little Yuchi are described as bearing Saiva emblems,<sup>†</sup> and the kings themselves, therefore, were presumably Brahmanists. It is going too far to assume with Sir A. Cunningham that the rule of a Saiva king must necessarily have put a stop to all, or nearly all, Buddhist buildings, but it must certainly have been un-

\* My first quotation is from a private letter. The second is from *Archæol. Rep.*, Vol. II, p. 63. I have not verified the reference to Chinese authors, which is not given in detail.

† *Archæol. Rep.*, Vol. V, p. 7. I have not seen any of these coins.

favourable to their erection. In another place Sir A. Cunningham speaks of "the first persecution of Buddhism by the Saiva kings of the Little Yuchi,"\* but I do not know what evidence exists for this alleged persecution. Whatever may have been the precise attitude of the Little Yuchi kings towards Buddhism, it is certain that the latter years of the fifth century were times of conflict and turmoil throughout Northern India. The Bhitarí pillar inscription records the struggles between the Gupta dynasty and the Huns (Hūṇas), and in or about A. D. 480, on the death of Skanda Gupta, the Gupta empire broke up.† A few years later the stormy career of the Hūṇa chief Mihirukula disturbed the whole of Northern India from Bengal to Káshmír.‡ In such a period of anarchy and confused struggles for dominion the arts of peace are perforce neglected, and it would be strange indeed if Gándhára in those days was the scene of the peaceful development of a considerable school of sculpture, as Mr. Fergusson supposed it to have been.

I doubt also if the Græco-Roman impulse retained any considerable force after A. D. 450, even on the north-west frontier. By that time it had certainly spent itself in India Proper, both in the North and West. The last faint traces of Greek skill in design are observable in the Gupta gold coinage of Chandra Gupta II, which was minted in Northern India about A. D. 400,—the later Hindú coinage is all barbarous in style. Corrupt and unmeaning Greek letters linger on the silver coins of Kumára Gupta and Skanda Gupta struck in Western India up to about A. D. 480, but the fact that these letters are corrupt and unmeaning shows that Hellenistic culture had then dwindled down to a dead tradition, even in Gujarát, which had been for centuries in communication with Alexandria and Rome.

In short, all that is known of early Indian history indicates the great improbability of the existence of a flourishing Hellonistic school of sculpture on the north-west frontier later than A. D. 450.

Before proceeding to the discussion of the artistic relations of the Gándhára sculptures, which will render the chronology more definite, one other piece of external evidence may be cited to prove that the good sculptures are much earlier than A. D. 600.

\* *Archæol. Rep.*, Vol V, p. 42.

† [See, however, on the dissolution of the Gupta empire, the paper 'On an Inscribed seal of Kumára Gupta, ante, p. 85. Ep.]

‡ For the history of the Gupta period see Mr. Fleet's work on the Gupta inscriptions, Vol. III. of the *Corpus Inscriptionum Indicarum*. I have given a very brief outline of it in my essay on the Gupta Coinage in the *Journal Royal Asiatic Society* for January 1889, to which reference may be made for the proof of the remarks in the next paragraph.

A statuette, Indo-Greek or Indo-Roman in style, wanting the hands and feet, was discovered by Dr. Bellew in the Gándhára country, carefully enclosed in a sepulchral chamber at the level of the ground in the centre of a *stúpa*. The statuette represents the standing Buddha, and is characterized by Dr. Bellew as "better carved than the generality of figures met with," and by Sir A. Cunningham as "fine."<sup>\*</sup>

The style of the statuette shows that it was executed during the flourishing period of the Gándhára school, and its mutilated condition proves that it was already old when deposited in the *stúpa*. The form of that building indicates that it was created not later than A. D. 600, nor much earlier than A. D. 500.

It is thus evident, remarks Sir A. Cunningham, "that the statuette was utilized at a time "when the zeal of first converts had long since died away, and the growing indifference of the people no longer required the manufacture of new statues. Under such circumstances, I can readily suppose that that the builders of the tope may have deposited any piece of Buddhist sculpture that came to hand, just as Bráhmans at the present day will set up and worship any statue which may be found, caring little for its state of mutilation, and still less for its possible connexion with Jainism or Buddhism."

This curious discovery thus confirms the evidence already adduced to prove the propositions that the period A. D. 500—600 was one of decay for Buddhism in Gándhára, that few new religious edifices were erected during that period, though their construction did not altogether cease, and that the vigorous, local school of Indo-Hellenic art belongs to an earlier time.

My contention that the history of the Gándhára school of Indo-Hellenic art, consecrated to the service of Buddhism, was practically at an end by A. D. 450, may be met by the observation that Buddhist monuments of later date are known to exist in the upper Kábul Valley and elsewhere in the neighbouring countries.

One of the latest *stúpas*, to which a date at all definite can be assigned, is that known as No. 10, at Hidda near Jalálábád. This building contained a deposit of coins consisting of five gold *solidi* of the Byzantine emperors Theodosius, Marcian and Leo (A. D. 407—474), two very debased imitations of the Indo-Seythian coinage, which may be assigned to the sixth century, and no less than 202 Sassanian coins of various reigns, but all agreeing in the absence of any trace of Muhammadan influence.

Masson and Wilson, arguing from these facts, reasonably came to

\* Cunningham, *Descriptive List*, No. 165; and *Archæol. Rep.* Vol. V, p. 42, with quotations from Dr. Bellew's Report on Yúsufzai, the original of which I have not seen.

the conclusion that the *stūpa* must have been constructed between the years A. D. 474 and 690, at which latter date the Muhammadau incursions had begun, and Kábul was governed by Bráhman kings.\*

The Sassanian coins indicate that the monument was erected about A. D. 600.

A *stūpa* belonging to approximately the same period, with an undisturbed deposit of coins, was opened by Sir A. Cunningham at Baoti Pind in the Ráitwal-Pindi District, east of the Indus.†

No *stūpa* of later date than those at Hidda and Baoti Pind is, I believe, known either in Afghánistán or the Panjáb, though I should be sorry to affirm that none such exist.

These examples prove, as we had already learned from Hiuen Tsiang, that Buddhism, though sadly weakened at the beginning of the seventh century, was still alive, and show, which was hardly to be expected, that occasionally persons could still be found willing to spend much time and money on works dedicated to the religion of Buddha.

But these examples prove nothing in favour of the late continuance of the Gándhára school of sculpture.

I do not think that any Indo-Hellenic sculpture was found associated with the ruins of the Baoti Pind *stūpa*. The published information concerning the architectural and sculptured decorations of the *stūpas* near Jalálábád is very meagre. So far as it goes, it indicates that, whatever may be the reason of the difference, the monuments in the upper Kábul valley do not display such manifest traces of Græco-Roman influence as do those situate in the lower Kábul valley or Gándhára. Wilson speaks more than once of "plain mouldings" on the pilasters, and does not, I think, note any example of the Indo-Corinthian capital among the ruins of the Jalálábád tope. The date of these topes has, consequently, little bearing on the question concerning the chronology of the Gándhára sculptures.

It is probable that these sculptures are the work of a special local school, working on the lines of Roman art under the patronage of the sovereigns who resided at the city now known as Pesháwar. It seems clear that the head quarters of the school were at Pesháwar, and that the special modification of Roman art, worked out by the artists of that city, never spread beyond the bounds of a comparatively small region in the vicinity of the capital. The connection between the Pesháwar school and the architects and sculptors of interior India was, I believe, very slight, if it existed at all.

I have ventured to assert positively that the Gándhára or Pesháwar

\* *Ariana Antiqua*, pp. 44, 110, Pl. XVI, XVIII.

† *Archaeol. Rep.*, Vol. II, p. 141.

local school of sculpture followed the lines of Roman art, and is not the direct descendant of pure Greek art. This proposition of course is to be taken strictly as applying only to the Peshawar school. It does not apply to the case of the Ionic pillars at Taxila, nor to the sculptures at Buddha Gayá or Bhárhat. The Sánchi work too is probably free from Roman influence, and I cannot perceive any very clear traces of such influence at Amarávati, though I am not certain that it is altogether absent. The art work in some of the caves in Western India, on the other hand, was in all probability influenced by the specially Roman developments of Greek art.

I pass by on the present occasion the wider questions suggested by an examination of the entire field of early Indian art, and confine myself to the discussion of the nature and degree of Roman influence on the local Gándhára or Peshawar school of sculpture, which is specially characterized by the use for decorative purposes of the Indo-Corinthian capital.

A brief outline of some of the most material facts in the history of the intercourse between Rome and India will help my readers to appreciate more accurately the value of comparisons between Indian and Roman works, and to understand the bearing of such comparisons on the chronology of the Gándhára school.

Roman influence was not felt by India until after the establishment of the empire of the Cæsars, and the subjugation of Egypt by Augustus; and even during the reign of Augustus, the maritimae commerce between Rome and India appears to have been conducted by Arab ships.

The discovery or re-discovery of the course of the monsoon by Hippalus, about the middle of the first century A. D., first rendered it possible for Roman ships to reach the Indian shores.

The overland trade between India and the Roman empire appears to have first attained large dimensions at about the same time. Pliny, who died A. D. 79, laments, in a well-known and often quoted passage, the heavy drain of gold from the capital towards the east, and his evidence is confirmed by the large number of coins of the early Roman empire which have been found in India.

The overthrow of the Nabatæan kingdom of Petra in A. D. 105 secured for Palymra the commercial preminence on the principal land route between the Roman empire on one side and India and China on the other, and that city retained the preminence thus gained until it was sacked by Aurelian in A. D. 273. Palymra was visited by the emperor Hadrian about the year A. D. 130, and about A. D. 200, in the reign either of Septimus Severus, or of his son Caracalla, was made a Roman colony.

Active communication between the Roman empire and the far east was maintained during the third century, not only by the peaceful methods of commerce, but by the frequent oriental expeditions of the emperors. The disastrous war of Valerian with the king of Persia, A. D. 254—260, brought the armies of Rome into almost direct contact with India.

The period of Palmyra's commercial greatness, A. D. 105—273, coincided with the period of Roman military activity in the east, and in part with the prosperity of Alexandria, the emporium of the Indian sea-borne trade. This period, accordingly, is that during which Roman intercourse with India attained its maximum. "It was during the reigns of Severus [A. D. 194—211], his son Caracalla [A. D. 211—217], and the Pseudo-Antonines that Alexandria and Palmyra were most prosperous, and that Roman intercourse with India attained its height. The Roman literature gave more of its attention to Indian matters, and did not, as of old, confine itself to quotations from the historians of Alexander, or the narratives of the Seleucidan ambassadors, but drew its information from other and independent sources."

The existence of such independent sources of information is apparent from the works of Clemens Alexandrinus, (who mentions Buddha and *stūpas*), Philostratus, Aelian, and other writers.\*

It so happened that at the date, A. D. 273, of the cruel destruction of Palmyra, Alexandria too had fallen into comparative decay. "It would," of course, as Priaulx observes, "be absurd to suppose that the destruction of Palmyra, however much it affected, put an end to the Indian trade through the Persian Gulf." The trade continued, and part of it passed for a time to Batné near the Euphrates, a day's journey from Edessa.† But the Indo-Roman trade, though not stopped, was necessarily very much diminished in volume by the destruction of its overland, and the decay of its maritime emporium, and the intercourse between Rome and the far east became much more difficult and intermittent than it had been for about two centuries previously.

The Alexandrian trade about this time seems to have been abandoned by Roman ships, and to have depended on Arab vessels, as in the days of Augustus. In the reign of Constantine (A. D. 306—337) commerce with the east revived, but the Roman ships seem to have rarely, if ever, ventured, beyond the Arabian Gulf of the Red Sea.

\* Priaulx, *Apollonius of Tyana and Indian Embassies to Rome*, pp. 132, seqq. My remarks on the course of Roman trade with India are chiefly drawn from this valuable little book and Prof. Robertson Smith's article on Palmyra, in the ninth edition of the Encyclopædia Britannica.

† Priaulx, *Apollonius of Tyana*, etc., pp. 178, 233.

The known facts of the external relations between the Roman empire and India, therefore, apart from all æsthetic criticism, suggest that, if Indian art was influenced by Roman art, the influence would have been most active during the period which may be defined, in round numbers, as extending from A. D. 100 to 350. It would hardly be reasonable to expect that the partial interruption of intercourse between A. D. 273 and 306 should be traceable in Indian art history, and it is not traceable.

I have named A. D. 100 as the approximate earliest possible anterior limit for Roman influence on Indian art, but, as a matter of fact, that date is too early. The name of Rome must of course have been long known to a greater or less extent in India, but I doubt if the Oriental would know much about the Roman empire, before the reign of Hadrian (A. D. 117–138), whose expeditions to Syria (*circa* A. D. 130), and passion for building great edifices must have spread the fame of his power among the merchants of the east. I consider it improbable that Roman models could have affected Indian art before A. D. 150. On the other hand, Roman influence continued to be felt by the arts of India after A. D. 350, and may not have completely disappeared for a century later.

The ground has now been cleared for an examination in some detail of the Roman elements in the art of the Gāndhāra or Peshawar school. The general aspect of the figure sculptures and architectural decorations of that school is, as Mr. Fergusson perceived, distinctly Roman, but a vague assertion to that effect cannot convince anybody who has not acquired some familiarity with the art both of Rome and Gāndhāra. Detailed proofs are necessary to carry conviction to the mind of the ordinary reader. I shall now proceed to give some.

"Roman architecture, as we know it, dates only from about the Christian era, and the rapidity with which it spread from that time is something marvellous. Through nearly the whole extent of the Roman empire, through Asia Minor, Sicily, Britain, France, Syria, Africa,—with one great exception, Egypt,—all was Roman in moulding, ornament, details, the very style of carving, and the construction. No matter what the country of the architect, all seem to have lost their nationality when the Roman came, and to have adopted implicitly his system of design and decoration....."

"It is not uncommon to find examples of Roman architecture completely overdone with ornament, every moulding carved, and every straight surface, whether vertical or horizontal, sculptured with foliage or characteristic subjects in relief."\*

\* Lewis and Street, article *Architecture* in *Encyclopædia Britannica*, 9th edition, pp. 418, 421.

To the list of countries above enumerated as having adopted the Roman system of design and decoration, the Lower Kábul Valley, though it never formed part of the Roman empire, must be added.

So far as I understand the published plans and elevations, the Gándhára buildings show little Roman influence in their construction, though I should not venture to affirm that careful study might not reveal the existence of Roman elements in their plan and construction. However this may be, these buildings, like those of the provinces of the empire, were "Roman in moulding, ornament, details, and the very style of carving," and were characterized, like better known examples of Roman work, by excess of ornament, and by the lavish use for decorative purposes of crowded realistic compositions in high and low relief.

Almost every frieze or panel from Gándhára is decorated with florid Corinthian pilasters, and numerous fragments of similar Corinthian capitals belonging to structural pillars have been found. No one can give the most cursory glance at a collection of Gándhára sculptures without being struck by the free employment of the Corinthian capital as an ornament. No other Græco-Roman form of capital is used, though for a time the Indo-Persian form continued to dispute the field with its newly introduced rival.

Such extensive and exclusive use of the Corinthian form of pillar is in itself decisive proof that the school characterized by it was dominated by Roman influence, and was not a direct descendant of Greek art.

The case of Palmyra offers an exact parallel to what we see in Gándhára. "It is remarkable," observes Wood, "that, except four Ionic half-columns in the temple of the sun, and two in one of the mausoleums, the whole is Corinthian, richly ornamented, with some striking beauties, and some as visible faults."<sup>\*</sup>

We find the same state of facts at the other great Syrian city of Baalbec, or Heliopolis, "which, so far as it has been known to modern travellers, is a Roman city of the second century A. D. The Corinthian order of architecture—the favourite order of the Romans—prevails with few exceptions in its edifices. A Doric column, the supposed clepsydra, is, indeed, mentioned by Wood and Dawkins, and the Ionic style is found in the interior of the circular temple;" but all else is Corinthian.

The style of the great temples at Palmyra is later and more debased than that of the corresponding edifices at Baalbec. No building of importance was erected at Palmyra after the sack of the city by Aurelian in A. D. 273, and the temples may be referred to the third century A. D.,

\* Wood, *Palmyra*, p. 15.

having probably been erected during the reigns of Odænathus and Zenobia (A. D. 260—273.)

During the period A. D. 105—273 Palmyra was the principal dépôt of the overland trade between India and the west, and the caravans which were constantly passing and re-passing through it must have affected some exchange of ideas as well as of more material wares. It is, therefore, reasonable to believe that the example of Palmyra was one of the factors which influenced the Gándhára architects and sculptors in their adoption of the universally diffused Corinthian style.\*

The peculiarities of the Indo-Corinthian pillars have been briefly described in a previous page (pp. 117, 118).

Sir A. Cunningham holds that "at least all the fine examples" of the Indo-Corinthian style, such as the capitals found at Jamálgráhí, which are the finest known, should be ascribed to the same age as the temples with Ionic pillars at Taxila.

This view appears to me altogether erroneous, and inconsistent with the observed facts. The Taxilan temples date from the beginning of the Christian era, and show no trace of the domination of Roman ideas of art.

The Indo-Corinthian remains, on the other hand, bear on their face the most obvious resemblance to Roman work, and must consequently be later than the time when India and Rome came into contact. On historical grounds I have fixed the approximate date at which Roman forms of architectural decoration reached India as not earlier than A. D. 150, and an examination of the Indo-Corinthian works fully confirms this inference drawn from the known facts of external history.

It is, I venture to affirm, impossible that a florid adaptation of the Corinthian order, such as is universally employed in the buildings of Gándhára Proper, could have attained such favour except under Roman influence.

Pure Greek examples of the Corinthian order are extremely rare, while Roman examples are numbered by thousands. The Corinthian pillar, modified so freely, that no two specimens exactly agree, was the favourite architectural decoration employed by the builders of imperial Rome, and by those of the subject provinces, who followed the fashion set at the seat of government.

I think I am perfectly accurate in asserting that Corinthian capitals, at all like those at Jamálgráhí, were not produced anywhere in the world as early as the beginning of the Christian era, whereas plenty of capitals,

\* Prof. Robertson Smith's articles in the *Encyclopaedia Britannica*, 9th edition, give excellent summaries of the present state of knowledge respecting Palmyra and Baalbec.

very like these, though differing in detail, were executed in various parts of the Roman world during the third and fourth centuries.

The fact, (according to Sir A. Cunningham's measurements), that the only two Indo-Corinthian bases of columns yet discovered do not differ widely from the bases of the pillars in the Choragic monument of Lysicrates, which was erected in B. C. 334, does not render credible the supposition that capitals similar to Roman work of the Antonine period were executed at the beginning of the Christian era.

Mr. Fergusson described the Jamálgárhí capitals as being "more Greek than Roman in the character of their foliage, but more Roman than Greek in the form of their volutes and general design. Perhaps," he added, "it would be correct to say they are more Byzantine than either, but, till we have detailed drawings, and know more of their surroundings, it is difficult to give a positive opinion as to their age."<sup>\*</sup>

The great critic, with the imperfect materials at his command, might have felt a difficulty in deciding whether a given specimen was to be dated from A. D. 200 or 400, but he had no difficulty in seeing the strong Roman element which exists in all the specimens. Mr. Freeman has more than once called attention to the remarkable circumstance that human figures are inserted among the acanthus foliage of the Corinthian capitals in the ruins of the Baths of Caracalla at Rome.

"The artist," he observes, "has been so far from confining himself to one prescribed pattern, either of volutes or acanthus leaves, that he has ventured to employ vigorously carved *human or divine figures* as parts of the enrichment of his capitals."<sup>†</sup>

Similar figures, employed just in the same way, occur in some of the Indo-Corinthian capitals from Jamálgárhí, and are described by their discoverer as follows:—

"The human figures, which are introduced in the spaces between the acanthus leaves, are all small, and do not interfere in the least degree with the treatment of the foliage. When there is only one figure, it is always that of Buddha, either sitting or standing, and, when there are three figures, the middle one is of Buddha, and the others are attendant Arhans. These figures are never obtrusive, and they are always so placed that, to my eye, they harmonize most agreeably with the surrounding and overhanging foliage."<sup>‡</sup>

\* *History of Indian and Eastern Architecture*, p. 174.

† The quotation is copied from Cunningham, *Archæol. Rep.*, Vol. V, p. 193, where the original is said to be in an essay by Mr. Freeman published in Macmillan's Magazine; but no exact reference is given. Mr. Freeman alludes briefly to the subject in his separately published essays on Italian architecture.

‡ Cunningham, *Archæol. Rep.*, Vol. V, p. 193. On the same page the author makes an unfortunate slip, and places Caracalla "in the beginning of the first century"

Whatever be the aesthetic merits or demerits of the practice of introducing human figures into the Corinthian capital, it was a Roman practice. No one will contend that the capitals in the Baths of Caracalla are imitations of those in the Gándhára monasteries. It follows that the Gándhára capitals are imitated either from those in the Baths of Caracalla, or others of similar design of the same period. The reign of Caracalla extended from A. D. 211 to 217; and the necessary inference is that the Jamálgarhí capitals with human figures are later than A. D. 217.

This inference as to the date of the Jamálgarhí sculptures derived from the character of the capitals is in complete accordance with the conclusions deducible from an examination of the style of the sculptures in relief.

Before quitting the topic of the Indo-Corinthian capitals, it is only just that I should complete the account of Mr. Fergusson's views as to their date. He argues that their form argues a date later than the reign of Constantine (A. D. 306—337), after which time "the design of the capitals went wild, if the expression may be used. The practice of springing arches from them, instead of supporting horizontal architraves, required a total change, and in the West it produced exactly the same effects that we find in Gándhára.\* The capitals for instance, in the churches of St. Demetrius and that now known as the Eski Jouma of Jouma at Salónica, both built in the early part of the 5th century, are almost identical in design with these, and many of the churches in Asia Minor and Syria show the same 'abandon' in design, through frequently in another direction."

I have no doubt that Mr. Fergusson is right in comparing the Gándhára capitals with those of the two Syrian churches belonging to the early part of the fifth century which he names, and that a general resemblance exists between the objects compared. Such a general resemblance is quite natural, even if there be an interval of fifty or a hundred years between the Syrian and the Indian pillars. But, if Mr. Fergusson intended to suggest that the Jamálgarhí pillars were ex-

of the Christian era," and thence argues for the early date of the sculptures. Mr. Fergusson, in correcting this accidental error, allowed himself to fall into a similar one, and dated the baths of Caracalla in the reign of Constantino.

\* *Indian and Eastern Architecture*, p. 178, with references to Texier and Pullan's *Byzantine Architecture*, and De Vogüé's *Syria Centralis*. The Syrian pillars figured by De Vogüé display certainly a great 'abandon' of design, but they have no resemblance whatever to the Gándhára forms. I except, of course, the comparatively regular Corinthian capitals at Palmyra and Baalbec, which are not much dissimilar from the Gándhára varieties.

cuted subsequent to the reign of Constantine, I cannot agree with him. They belong rather to the Antonine period, and may be referred with approximate correctness to A. D. 250, the Indian development being necessarily a little later than its Roman original.

I do not know whether true structural arches, carried on Corinthian pillars, were employed in the construction of the Gándhára monasteries or not, but it is probable that they were; for the reliefs show numerous examples of arches carried on such pillars, and used as decoration.

Mr. Fergusson's hint that it would perhaps be more accurate to call the Indo-Corinthian capitals Byzantine than either Greek or Roman does not seem to me a fruitful one. The term Byzantine may, of course, be used with reference to any Roman art of the fourth century,\* to which period some of the Gándhára sculptures must be referred, but it generally connotes the formal, hieratic, and long stationary style of later date. The good Gándhára works do not seem to me to be characterized by the hieratic stiffness which is the special note of Byzantine art, although some of them are closely related to works executed in the reign of Constantine; and when the school began to decay, the art of Gándhára passed, not into Byzantine formalism, but into Hindú barbarism.

When Mr. Fergusson wrote, the erroneous date which he assumed for the Amarávatí rails, and the inferences which he drew from the discovery of the coin of Yaśo Varman in the great topo at Mánikyálá predisposed him to assign an unduly late date to the Gándhára school.

Mr. Fergusson rightly observed that some of the Gándhára sculptures might be mistaken for early Christian works, but he did not follow out the hint thus given, and the remark, though perfectly true, has not attracted much attention. He supported the observation by a cursory reference to the early Christian sarcophagi and ivories. I have examined the fine collection of ivories, original and casts, in the South Kensington Museum, and, while admitting that some have really an artistic relation with the Gándhára work, I venture to think that the relation is not very close.

The representation of Christ standing under a small arch, supported on fluted columns, with florid capitals of a modified Corinthian form, as seen on the front of the Brescia casket, dating from the fifth or sixth century, is undoubtedly akin to the Gándhára representations of Buddha; and the procession of Joseph and his brethren on the Ravenna chair recalls, though less vividly, some of the processional scenes of the

\* Constantinople was formally consecrated as the New Rome in A. D. 330.

Indian reliefs.\* But the ivories do not seem to me to be exactly contemporary with the Indian work.

The closest parallels to the Gándhára sculptures in relief are to be found among the remains of early Christian art, though not among the ivory carvings. These parallels are to be found in a place where we should hardly expect them, the Catacombs of Rome.

It would be impossible by any number of pages of mere description to bring home to the reader's mind the reality of the likeness here asserted, but a comparison of the heliogravure plates of the Gándhára sculptures edited by Major Cole with the similar plates of the sculptures in the Catacombs in Roller's work will convince any one who takes the trouble to make it that the connection between the two, however it came to pass, is very close indeed.†

I shall merely give references to the plates in M. Roller's book which closely resemble Major Cole's.

*Pl. XLII.* A sarcophagus, "à demi-païen, à demi-chrétien," from the cemetery of Callixtus, and probably dating from the third century. The arrangement of the whole composition much resembles that of many of the Gándhára reliefs, and the posture of the figure of Psyche is nearly identical with that of Prajápatí in the Nativity group from the upper monastery at Nutta, described *ante*, p. 124.

*Pl. XLIV.* Sarcophagus of St. Constantia, with vintage scenes and genii; 4th century.

*Pl. XLV.* Sarcophagus from the Basilica of St. Paul, with various scenes of the life of Christ and His disciples, sculptured in high relief; 4th century. The scenes in this composition are not separated by columns. The resemblance in general effect to some of the best Gándhára sculptures is very strong.

\* Westwood, *Descriptive Catalogue of the Fictile Ivories in the South Kensington Museum* (1876), Pl. II, III. Compare the large Catalogue of Original Ivories in the same Museum by Maskell (1872), and the little hand-book by the same writer, entitled *Ivories, Ancient and Mediæval*. Other references are given by Fergusson in *I. and E. Architecture*, p. 182.

† *Les Catacombes de Rome, Histoire de l'Art et des Croyances Religieuses pendant les premiers Siècles du Christianisme*, par Théophile Roller, Paris, Vve. A. Morel et Cie.; 2 vols. large folio n. d., with 100 heliogravure plates. Readers who cannot obtain access to this work or De Rossi's publications may verify the comparison made by reference to "*Roma Sotterranea, or an Account of the Roman Catacombs especially of the Cemetery of St. Callixtus*; compiled from the works of Commendatore De Rossi, with the consent of the author. New edition, rewritten and greatly enlarged, by Rev. J. Spencer Northcote, D. D., Canon of Birmingham, and Rev. W. R. Brownlow, M. A., Canon of Plymouth;" 2 volumes, 8vo., London, Longman's, Green and Co., 1879, with numerous engravings.

*Pl. XLVIII.* Resurrection of Lazarus, and other incidents; 4th, or possibly, 5th century. The thick, stumpy figures much resemble some of those in reliefs from Nuttu and Sanghao.

*Pl. XLIX.* Sarcophagus of 4th or 5th century, with a long row of worshippers.

*Pl. LIV.* Representation of an *agapé* feast; 5th century. The winged genii and other figures much resemble those seen in Gándhára art.

*Pl. LVIII.* Sarcophagus of Constantine in the Lateran Museum; 4th century. Relief sculptures with intercolumniations and architrave. Christ is seated in the centre compartment, like Buddha in the Gándhára compositions.

*Pl. LIX.* The celebrated sarcophagus of Junius Bassus, dated A. D. 359. Various scenes are represented in panels divided by columns. The style is very similar to that of good Gándhára work.

*Pl. LX.* Five sarcophagi of the 4th century; various subjects.

*Pl. LXVIII.* Adoration of the magi; 4th century, compare the Gándhára representation of the four kings offering the precious bowls to Buddha. One example of this is in the Lahore Museum, No. 405 of Cunningham's *Descriptive List*, and another, (or possibly the same work), is figured by Major Cole.

*Pl. LXIX.* The Epiphany; 4th century.

*Pl. LXXVI.* Elijah ascending to heaven in a four-horsed chariot; 4th, or possibly 3rd, century.

*Pl. LXXXI.* Sarcophagus, probably of about 5th century.

*Pl. LXXXII.* Sarcophagus of 5th century.

*Pl. LXXXVII.* Worship of the *lubarum* symbol, the cross enclosed in a circle, elevated in the centre compartment of an intercolumniated relief; 5th century.

This composition has a very strong resemblance to the representation of the worship of the *Trisúl*, the emblem of the Buddhist faith, in Major Cole's volume.

It is, as I have said, impossible by means of mere verbal description to express the intimate relation which exists between the art of Gándhára, and these Christian sculptures from the Catacombs, which range in date from about A. D. 250 to 450; but it is equally impossible for any person to compare photographs of the two sets of objects, and to fail in perceiving the likeness, in some cases almost amounting to identity, of style and treatment. The evident analogy, too, between the representations of the Buddha and the Christ shows that there is a substantial identity of subject, veiled under difference of name, as well as in treatment. The facts invite speculation as to the possibility and probability

of an appreciable amount of Christian influence on the later development of Buddhism, but I cannot venture at present to embark on the tempting, though perilous, sea of conjecture to which such speculation would lead me.

I have shown above that no difficulty exists in supposing that Indian art may have been affected by the Palmyrene variety of the cosmopolitan Roman style. Inasmuch as that style was cosmopolitan, it is impossible to say that any given Indian adaptation of a Roman model was borrowed from the art of Palmyra or any other particular locality. If we find an Indian sculpturo nearly identical with one at Palmyra, all that can be safely asserted is, that both have a common origin, and date from approximately the one period, while there is no reason why the Indian imitation should not have been copied directly from a Palmyrene model.

Bearing in mind these explanations, it is interesting to observe that a frieze from the upper monastery at Nuttu, reproduced in Major Cole's Plate 16, figure 1, is substantially identical with the Palmyrene frieze engraved in Wood's Plate 41.

The latter adorns a building which bears an inscription recording the execution of repairs during the reign of Diocletian (A. D. 284—305), who kept a garrison at Palmyra, but the building, and the frieze with which it is decorated, probably were erected about the middle of the third century.

The Nuttu design consists of a vine stem, knotted into five circles, forming small panels; the first of which, to the left, contains leaves only, the second is occupied by a boy or Genius plucking grapes, the third exhibits two boys playing with a goat, the fourth displays a rudely executed goat sitting up and nibbling the vine, and the fifth represents a boy plucking grapes.

At Palmyra, the figures of the boys and goats are wanting, but the design of the knotted vine is absolutely identical with that in the frieze from Nuttu, and the two works cannot be far apart in date. Somewhat similar scroll patterns are common in Roman art, and occur occasionally in other works of the Gāndhāra school.

The porphyry sarcophagus of St. Constantia, executed in the reign of Constantine (A. D. 306—337), to which I have already referred (*ante*, p. 165), is adorned with a relief exhibiting the pressing of grapes by winged cupids, set in scrolls of vine-stems, bearing a general resemblance to the design of the Nuttu frieze. The subsidiary garland, acanthus leaf, and animal decorations of St. Constantia's sarcophagus all have a strong likeness to the Nuttu sculptures and other works of the Gāndhāra school.

I venture to maintain with some confidence that I cannot be far wrong in assuming A. D. 300 as an approximate mean date for the remains of the upper monastery at Nuttu. This chronological determination is of special value because the sculptures from this site, though extremely various in subject, are probably all contemporaneous, or nearly so. The whole site occupied an area measuring only about 80 by 60 feet, and 79 objects were found within this small space. Most of these are stone sculptures, which lay round two small *stūpas*, each ten feet in diameter, that occupied the centre of the building. Fragments of plaster figures were found at a distance of a few feet from the miniature *stūpas*.\*

The varied collection of sculptures obtained within this small space comprises the Nativity scene, (*ante*, p. 123), the very elegant figure of a woman standing under a conventional palm-tree, (*ante*, p. 124), a specimen of the adaptation of the Rape of Ganymede, (*ante*, p. 134), two examples of the death-bed scene or *parinirvāna*, (*ante*, p. 125), and numerous figures of Buddha associated with his disciples, the master being sometimes represented with both shoulders draped, and wearing moustaches, (*ante*, p. 127).

It seems reasonable to suppose that sculptures obtained within such a very limited area, and belonging to one school of art, cannot be very widely separated from one another in date. It is not likely that they were all executed in a single year, but, for the purposes of art history, they may be safely regarded as contemporaneous.

If then I am right in fixing A. D. 300 as the approximate date for this group of subjects, a valuable standard for the chronology of the whole school has been rendered available, and we learn that, at the date specified, all the subjects named had been adopted by Buddhist artists as proper themes for the exercise of their skill.

I cannot attempt to indicate every instance in which the art of Gāndhāra appears to be an echo of that of imperial Rome, and shall quote but few more such instances. The representation of a long roll or undulated garland carried by boys is one of the commonest subjects treated in the Gāndhāra friezes. A specimen is thus described by Dr. Anderson;—“G. 94, *a* to *d*.—Four portions of a frieze. Children supporting on their shoulders a long undulated garland, on which are tied bunches of grapes, and other ornaments; in the drooping folds above which, in some, appear the busts and heads of winged human figures, and, in one, a bird of prey with extended wings, while, in others, the intervals are filled with floral devices.”†

\* Cole, *Second Report*, p. cxxiii, Pl. 6 (plan and elevation).

† Anderson's Catalogue, Part I, p. 241. Cf. Cole's heliogravure plate 7, figures 2, 3.

Numerous illustrations might be quoted in proof of the proposition that designs of this class are Roman in origin, but I shall content myself with referring to one, a frieze found in the Palestrina territory, probably dating from the time of Constantine, which represents a very large garland carried by boys.\*

The same subject occurs repeatedly in the sculptures of Amarávatí, though treated in more Indian style. A notable distinction between the methods of treatment in Gándhára and at Amarávatí is that the Gándhára artists always give the roll an imbricated surface, such as is commonly seen in Roman art, whereas the Amarávatí sculptors mark the surface with lines in a manner of their own. But I suspect that at Amarávatí, as well as in Gándhára, the motive was borrowed from Roman art.

The Buddhist artists, following the usual Indian practice, converted the foreign motive to the purposes of their own ceremonial, and, as Sir A. Cunningham has pointed out, used the Roman garland to represent the light serpentine frame of bamboo covered with tinsel, which was carried in procession at Buddhist festivals, as it is to this day in Burma.

I have already referred to the fact that the conventional representation of the *parinirvána* or death-bed of Buddha is borrowed from the sculptures of Roman sarcophagi or Græco-Roman sepulchral reliefs (*ante*, p. 126).

I have also mentioned (*ante*, p. 130) that the representations of winged animals, and marine monsters, and the comic friezes of boys riding on lions and other beasts, so common in the early Buddhist sculptures both of Gándhára and India Proper, are ultimately derived from the works of the Alexandrian schools of Greek art, which are supposed to trace their parentage to Scopas.

The early examples of this class of subjects which occur in the interior of India, and are prior in date to the establishment of the Roman empire, must be imitations of Greek models. In all probability the artists of Buddha Gayá and Bhár hut obtained their knowledge of these foreign forms by means of the sea commerce conducted with Alexandria through the inland depot of Ozene (Ujjain), and the port of Barygaza (Bharoch).† At Amarávatí it is possible that the channel of communication was Roman.

The Gándhára compositions dealing with similar subjects should be compared, not with Greek art, but with the representations of the

\* Visconti, *Museo Pio-Clementino*, Vol. VII, pl. XXXV.

† See the Introduction to McCrindle's translation of the Periplus of the Erythraean Sea.

Triumph of Bacchus, and of processions of the Genii Bacchici and Genii Circenses, many examples of which may be seen in Visconti's plates, and in other illustrated works on Roman art.

It is not easy to determine the chronological sequence of the various remains in the Yúsufzai country.

"The principal groups of ruins," remarks Sir A. Cunningham, "are at Shálibázgarhí, Sáwaldher, and Sahri Bahlol in the plain; and at Ránigat, Jamalgarhí, Takht-i-Bahi, and Kharkai in the hills. There are similar remains at many other places, as at Topi, Ohind, and Zeda in Utmanzai; at Túrli, Baksháli, and Gharyáli in Súdam; and at Matta and Sanghao in Lúnkhor."\*

To this list must be added the ruins of the monasteries at Mián Khán and Nuttu, which lie close to those at Sanghao, and were explored by Major Cole.

The buildings and sculptures of Jamálgarhí were the first described, and are the best known. It is very unfortunate that no accurate record has been kept in many cases of the exact site where certain sculptures were found, and the consequent uncertainty greatly hinders satisfactory discussion. But it is certain that by far the largest proportion of the specimens of Gándhára art in the Indian Museum at Calcutta came from Jamálgarhí, and that some of the best specimens in the British Museum came from the same locality. The Gándhára school was in its prime when the Jamálgarhí sculptures were executed. I have shown (*ante*, p. 163) that the Indo-Corinthian capitals found there are later than A. D. 217. So far as I can see at present, the Jamálgarhí remains do not vary much in style, and their execution cannot be extended over a very long period. The best may be dated A. D. 250, and the latest A. D. 300. Of course, all such dates must be regarded as mere approximations in round numbers.

I have adduced (*ante*, p. 168) reasons for believing that the sculptures from the upper monastery at Nuttu are slightly later, dating from about A. D. 300. Those from the lower monastery at the same site belong to the same period.

The Sanghao sculptures, which are fully illustrated by Major Cole, are in general contemporaneous with those at Nuttu, but some of the Sanghao works look a little later.

Many of the sculptures from Mián Khán, which are illustrated by Major Cole's heliogravures Nos. 23 to 30 inclusive, seem to me superior in execution to, and more Greek in style than, those from other sites. But very little difference can be discerned between the work at

\* *Archaeol. Rep.*, Vol. V, p. 5.

Mián Khán and the best at Jamálgaṛhí. Some of the Mián Khán specimens may be as old as A. D. 200, though none, I should think, are older.

As to Kharkai no detailed information is available. Sir A. Cunningham merely notes that he saw a large collection of sculptures from this locality in the possession of Mr. Beckott, and that he obtained a considerable number himself "similar in all respects to the sculptures that have been dug up at other places."<sup>\*</sup> Inasmuch as Sir A. Cunningham's criticisms are chiefly concerned with the objects obtained at Jamálgaṛhí, it may be assumed that the Kharkai sculptures are not remote in date from those procured at that locality.

"The remains at Sáwaldher,  $2\frac{1}{2}$  miles to the east of Jamálgaṛhí, are mostly covered by the houses of the village, and are, therefore, inaccessible. It is believed, however, that some of the finest specimens in the Lahore Museum were obtained at this place by Dr. Bellow."<sup>†</sup> If this belief be correct, the Sáwaldher ruins must be as old as those at Mián Khán, and it is possible that some of the buildings may have been older, and contained works tracing their parentage directly to Greek art. It is a great pity that the objects in the Lahore Museum were not properly labelled.

The excavations at Sahri Bahol proved that the site had been occupied in very ancient times, perhaps as early as B. C. 2,000,<sup>‡</sup> and the existence of the stúpas, containing the broken statue imbedded in it, proves that Buddhist votaries occupied the place as late as A. D. 500 or 600 (A. D. *ante*, p. 155). The broken statue was particularly well executed, and presumably may be referred to the third century.

The information respecting the sculpturo at Takht-i-Bahí is very scanty. Mr. Fergusson, from examination of photographs, judged that the remains at this place are of considerably later date than those at Jamálgaṛhí, and his judgment on a question of relative date is entitled to the greatest respect.

At Takht-i-Bahí, a court was excavated, surrounded on three sides by lofty chapels, each of which seems to have enshrined a colossal plaster statue of Buddha, some twenty feet, or more, in height. Such colossal plaster images do not appear to belong to a very early stage of Buddhist art, and their presence confirms Mr. Fergusson's suggestion that the remains at Takht-i-Bahí should be placed late in the series. Perhaps A. D. 400 to 450 may be assigned as a tentative date.

To sum up, I accept the numismatic evidence, agreeing as it

\* *Archæol. Rep.*, Vol. V, p. 54.

† *Ibid.*, *ibid.*

‡ *Ibid.*, p. 38.

does with the architectural, that the Ionic pillars found in two temples at Taxila, east of the Indus, date from about the beginning of the Christian era, and are, with the exception of a very few sculptures of the same period, the earliest known examples of Indo-Hellenic work in the Panjáb. These pillars I regard as results of the operation of Hellenistic, as distinguished from Roman, influence. Hellenistic ideas can also be traced in the early Buddhist sculptures, which were executed prior to the establishment of the empire of the Cæsars, at Bhárhut, Buddha Gayá, and other places in the interior of India.

The sculptures from the Yúsufzai country, the kingdom of Gán-dhárā properly so called, which lies west of the Indus, in the immediate neighbourhood of Pesháwar, are, I believe, the work of a local school, probably founded by a foreign colony, which drew its inspiration directly from Roman, and only remotely from Greek art. This local school may be conveniently designated either as the Gán-dhárā or Pesháwar school. The name Græco-Buddhist proposed by Dr. Leitner cannot be asserted to be incorrect, all Roman being only a modification of Greek art, but the term Romano-Buddhist would be much more appropriate.

I cannot say what circumstances caused the establishment at Pesháwar of this peculiar local school, but I do not agree with Sir A. Cunningham in associating it with Kanishka and his immediate successors of the Kushán dynasty, A. D. 80 to 200. On the contrary, I am of opinion that the earliest works of the Romano-Buddhist school of Pesháwar date from about A. D. 200, and that all the sculptures of any considerable degree of artistic merit were executed between that date and A. D. 350. The style probably lingered in decay as late as A. D. 450, but not later.

It follows that I hold that there is a wide interval, at present unbridged, between the scanty remains of early Indo-Hellenic work in the Panjáb, and the abundant specimens of later Indo-Roman work.

The style of the Romano-Buddhist sculpture and architectural decoration shows some affinity with the style of the great temples at Palmyra and Baalbec, belonging to the second and third centuries A. D., but its closest relationship, (and the connection is very close indeed), is with the Roman Christian sculpture of the period A. D. 250-450, as seen in the catacombs.

I am well aware that the opinions above expressed are open to dispute, and that I am liable to be thought over-venturesome for expressing them in such positive language. They are, however, the result of a careful and prolonged study of the subject, and I submit them for discussion in the confidence that a distinct expression of definite opinions will bring out clearly the issues to be decided, and prepare the way for final judgment.

*Section VI. THE INDIAN SCHOOLS OF PAINTING.*

The mention of an Indian school of painting must seem absurd to a reader acquainted only with modern India, where no trace of the existence of pictorial art can be discerned, unless the pretty, though conventional, miniatures which a few craftsmen at Delhi are still able to execute, be counted as an exception.

The paintings exhibited in the show rooms of Rajas' palaces, and the decorations of modern temples and private houses are scarcely more deserving of the name of art than the caricatures scribbled by boys on the wall of their schoolroom. In the India of to-day painting and sculpture are both lost arts. The little feeling for beauty that survives is almost confined to small bodies of skilled artisans, and is with them rather the inherited aptitude of the members of a guild for the work of their trade, than a genuine artistic taste. This statement may seem very shocking to the amiable gentlemen who, of late years, have bestowed unmeasured praise upon the aesthetic merits of Indian carpets, shawls, vases, and so forth, but 'tis true 'tis pity, and pity 'tis true.

My concern, however, is with the past rather than the present, and I must not tilt against South Kensington windmills. Whatever be the merits of modern productions, ancient India certainly produced paintings which deserve to be ranked as works of art. They do not, I believe, deserve a very high rank, when compared with the world's masterpieces—no Indian art work does—but they are entitled to a respectable place among the second or third class. The utter inability of the modern Hindú to express anything human or divino with either brush or chisel produces in the mind of the European observer in India a feeling of surprise when he finds a sculpture or painting which can be described as the work of an artist, and admits of comparison with the productions of Europe, and inclines him to exaggerate the merit of his treasure trove. The Gándhára or Pesháwar sculptures, which have formed the principal subject of this paper, would be admitted by most persons competent to form an opinion, to be the best specimens of the plastic art ever known to exist in India. Yet even these are only echoes of the second rate Roman art of the third and fourth centuries. In the elaboration of minute, intricate, and often extremely pretty, ornamentation on stone, it is true, the Indian artists are second to none. The stone-cutters in Gándhára and at Amarávatí display the same skill in drawing elaborate patterns, and the same skill in executing them, which we now admire in the work of the modern carpet-weavers and vase-makers. But in the expression of human passions and emotions Indian art has completely failed, except during the time when it was held in Græco-Roman leading strings, and it has scarcely at any time essayed an attempt to give visible form to any divine ideal.

Such being the deficiencies of Indian sculpture, the same may be looked for in Indian painting.

The sculptures of Gándhára, Amarávatí, and the Western Caves frequently show traces of paint, from which it appears that the Indians adopted the common Greek practice of using colour to heighten the effect of sculpture. No Indian coloured sculpture, however, has sufficiently retained the pigment to allow modern critics to judge of the effect produced. In Gándhára the gilder's art was freely employed, in addition to that of the painter, in order to add to the magnificence of sculpture. Such extraneous aids, whether employed by Greeks or Indians, seem to our modern taste derogatory rather than helpful to the dignity of sculpture, and, this being so, we need not regret the loss of the pigment and gilding, which would in our eyes have vulgarized sculptures, which we can honestly admire as they stand in naked stone.

But, besides these questionable expedients, the artists of ancient India know how to supplement sculpture by the art of painting in forms recognized by all to be legitimate. Mr. Fergusson expresses the confident belief that paintings, such as are commonly called frescoes, contributed to the decoration of the Gándhára monasteries. It is very probable that his belief was well founded, but no scrap of any such painting has yet been found, and at present a Gándhára school of painting has only a hypothetical existence.

In Western India the destroying hand of time has been a little more merciful, and has spared enough of the ancient paintings to show that during the first five centuries of the Christian era India possessed artists who could paint pictures of, at least, respectable merit.

Fragments of paintings on walls and ceilings can be detected in the cave temples of the Bombay Presidency at several sites, but the only localities where intelligible pictures have survived, so far as is known at present, are Ajantá in the Nizam's dominions and Bágh in the district of Ráth in the south of Málwá. The paintings at the latter place are known only from brief descriptions in Messrs. Fergusson and Burgess' works, which are not sufficient to form the basis for critical discussion.\*

Our knowledge of ancient Indian painting is practically restricted to the pictures on the walls and ceilings of the celebrated caves at Ajantá. No attempt has yet been made to discuss methodically these interesting

\* *Cave Temples of India*, pp. 363-366; and *Notes on Baudhā Rock Temples of Ajantá*, pp. 94, 95. Recently a series of remarkable Jain paintings has been discovered at Tirumalai, 30 miles south of Vellore in the Madras Presidency. The paintings belong to two distinct periods, but their dates have not yet been determined. (*Proc. Govt. of Madras*, No. 803, *Public*, dated 11th June, 1887.)

paintings, or to determine definitely their place in the history of art.\* I think that any qualified critic who undertakes the study of these works will find that they are well worth attentive examination, from the points of view both of the archaeologist and the artist, but such qualified critic, competent to grasp alike archaeological and artistic problems, has not yet come forward.

I cannot pretend to write a criticism on the Ajantā paintings. I have not had time to study them minutely, nor have I the technical knowledge requisite to enable me to determine their aesthetic value. But I am fully persuaded that they are to be numbered among the fruits of foreign teaching, either by Greeks, or Roman pupils of Greek masters, and, holding this opinion, I cannot omit all notice of them from an essay which aims at giving a general, though imperfect, view of the manner and degree of Greco-Roman influence on the art and other elements of the civilization of ancient India.

At Ajantā fragments of painting exist in thirteen caves, but the principal remains are found in seven. "The Ajantā pictures are not frescoes in the true acceptation of the term. The painting was executed on a coat of thin, smooth plaster, the thickness of an egg-shell, which was laid on a groundwork composed of a mixture of cowdung and pulverized trap, rice-husks being sometimes added to increase the binding properties of the mixture."†

As regards the style of the pictures Mr. Griffiths' general criticism is to the effect that there is "little attention paid to the science of art—a general crowding of figures into a subject, regard being had more to

\* The most competent account of the Ajantā paintings yet published is that given in the second work referred to in the preceding note. The full title of the book is "No. 9, Archaeological Survey of Western India. Notes on the Baudha Rock-Temples of Ajantā, their Paintings and Sculptures, and on the Paintings of the Bāgh Caves, Modern Baudha Mythology, etc. By J. Burgess, M. R. A. S., etc., Bombay, 4to.; Printed by order of Government at the Government Central Press, 1879." This work is now out of print, and sells at double its original price. It is illustrated by twenty-nine plates, uncoloured, fifteen of which are devoted to the paintings.

Four pretty good uncoloured plates illustrate Dr. Rājendralālu Mitra's paper on the paintings in Vol. XLVII (1878) of the Journal of the Asiatic Society of Bengal.

The architecture and sculpture of the Ajantā caves are discussed with great fulness in Vol. IV of the Reports of the Archaeological Survey of Western India, and are there illustrated by splendid autotype plates, but the paintings are scarcely noticed in that volume.

The volume of *Notes*, the full title of which has been given above, belongs to a series of minor treatises in paper covers, issued by the Bombay Government preliminary to the publication of the costly and elaborate series of Reports.

† *Indian Antiquary*, Vol. II, p. 152.

the *truthful* rendering of a story than to a *beautiful* rendering of it:—not that they discarded beauty, but they did not make it the primary motivo of representation.”\*

The range of date of the Ajantā paintings is very nearly the same as that of the Gāndhāra sculptures, though some of the former are earlier, and some may be a hundred years, or even more, later than any of the latter. The earliest paintings at Ajantā, those on the side walls of Cave No. X, are referred by Mr. Burgess to the latter part of the second century A. D. To a large extent the Gāndhāra and Ajantā works are certainly contemporary, and it is *prima facie* probable that, if the sculptures echo the ideas of the art of imperial Rome, paintings of the same period should not have escaped the influence of the cosmopolitan canons of taste which then determined the forms of art. I am not prepared to prove in detail the Greek or Roman parentage of the Ajantā paintings, but I have little doubt that critical study will prove them to be more Roman than Greek. Their realism, on which Mr. Griffiths comments, is one of the most characteristic features of the Gāndhāra sculptures, and is thoroughly Roman. Some of the panels, too, filled with elegant floral decorations are extremely like Roman work in appearance.

The Gāndhāra sculptures are so closely related to the Christian sculptures in the Catacombs of Rome, that I venture to suggest that it would be worth while to compare the paintings in the Catacombs with those in the Ajantā caves. A hasty comparison of copies of both led me to suppose that they might be related, but I am not in a position to offer a definite opinion on the subject.

The neglect of years has, it is understood, in great part destroyed the original paintings at Ajantā, and, unfortunately, the fine copies in oils, on which Major Gill spent many years, were mostly consumed by the fire at the Crystal Palace in 1860. A few of his copies then escaped, but, I believe, perished in a later fire at South Kensington. Mr. Griffiths, of the Bombay School of Art, has since made a fresh set of copies of a portion of the paintings, and these copies are now exhibited in the Indian Museum at South Kensington. The ordinary visitor, however, can be little impressed by them, in the absence of descriptive labels or catalogued to indicate the history, meaning, or artistic value of the paintings. I should add that, notwithstanding his remarks on the subordinate place given to beauty as compared with realism in the Ajantā paintings generally, Mr. Griffiths bestows very high praise on particular compositions, and his judgment is supported by the great authority of Mr.

\* *Indian Antiquary*, Vol. III, pp. 25-28. So far as I am aware, Mr. Griffiths' report has not been published in full. Considerable extracts from it are given in the *Indian Antiquary*, and in Mr. Burgess' *Notes*.

Fergusson. One of the most remarkable paintings is in the hall of Cave No. XVI, and is supposed to date from the sixth century. The subject is the death of a lady, apparently a princess. The treatment of it has elicited from Mr. Fergusson the comment that "Mr. Griffiths very justly remarks on this picture that 'for pathos and sentiment and the unmistakeable way of telling its story this picture, I consider, cannot be surpassed in the history of art. The Florentines could have put better drawing, and the Venetians better colour, but neither could have thrown greater expression into it.'"<sup>\*</sup>

Mr. Fergusson also quotes with approval the criticism of Mr. Griffiths on a painting depicting flying figures in the so-called Zodiac Cave, No. XVII:—

"Whether we look at its purity of outline, or the elegance of the grouping, it is one of the most pleasing of the smaller paintings at Ajanta, and more nearly approaches the form of art found in Italy in the thirteenth and fourteenth centuries than any other example there. The easy upward motion of the whole group is rendered in a manner that could not easily be surpassed."<sup>†</sup>

Whether these panegyries are overstrained or not I shall not attempt to decide, but I am fully persuaded that no art at all deserving of such praise was ever born on Indian soil.

"India, meditated, brooded, elaborated, but the originating imagination is not found in the dream-life."<sup>‡</sup>

Whoever seriously undertakes the critical study of the paintings at Ajanta and Bagh will find, I have no doubt, that the artists drew their inspiration from the West, and, I think, he will also find that their style is a local development of the cosmopolitan art of the contemporary Roman Empire.

#### *• Section VII. THE ART OF COINAGE IN INDIA.*

The opinion expressed by Lenormant that the mechanical process of coining money, properly so called, was unknown to the Indians until they learned it from the Greeks after the invasion of Alexander, was vigorously combated by the late Mr. Thomas on several occasions, and, in my judgment, with success.<sup>§</sup>

\* *Cave Temples of India*, p. 307.

† *Cave Temples of India*, p. 311.

‡ This quotation is taken from a letter of my friend Dr. R. Atkinson, the learned Professor of Sanskrit in the University of Dublin.

§ The question is discursively treated in Mr. Thomas' papers on the Earliest Indian Coinage and on Ancient Indian Weights in the *Numismatic Chronicle* for 1884, and in his revised edition of the latter paper in the first volume of the *International Numismata Orientalia*.

The truth seems to be that, though all ancient Indian coinages with the slightest pretensions to artistic merit are ultimately of Greek origin, yet the idea of coining money, and a knowledge of the simple mechanical processes necessary for the production of rude coins originated independently in India, or, at the least, were not borrowed from the Greeks.

Although I agree with Mr. Thomas and Sir A. Cunningham in rejecting the theory of the Greek descent of all Indian coins without exception, it must be admitted that it would be extremely difficult, if not impossible, to prove that any particular ancient Indian coin now extant is older than the time of Alexander the Great. Sir A. Cunningham has ventured more than once on the bold assertion respecting the so-called 'punch-marked' coins, that "many of them are as old as 1000 B. C., and perhaps even older."\*

When it is remembered that no stone building, sculpture, or inscription anywhere in India is known to exist which is older than the reign of Asoka, some seventy years after the invasion of Alexander the Great, it is clear that a claim on behalf of a coin to an antiquity of 1000 B. C. is very difficult to substantiate. Nothing in India exists, which can be compared with it, that is not seven and a half centuries later in date. The supposition that any Indian coins are to be dated 1000 B. C. is a mere guess, unsupported by a single fact. I cannot venture to name any other date for the beginnings of Indian coinage, for the reason that nothing really is known on the subject. It is possible that certain coins may be very old, but they cannot be proved to be so, and the independent origin of Indian coinage cannot be demonstrated by showing that any given extant piece is older than Alexander. I do not know of the existence of any Indian coin which may not possibly be later than his time.

The really valid reason for denying the Greek origin of the art of coinage in India is that several classes of early Indian coins do not exhibit a single clear trace of Greek influence, whereas they are plainly marked by special Indian characteristics.

The coinage of India in its most primitive form consisted of small, oblong, roughly rectangular plates of silver, without any impression on the surface, but struck to a definite standard of weight, namely, 32 *ratis*, or  $58\frac{1}{2}$  grains. A slight improvement was made when these little plates of silver were stamped with rough devices of stars, trees, and so forth. These devices were impressed by means of small punches, not covering the face of the coin, and sometimes it appears that all the various patterns on the surface of a single piece, were not executed at once, but were impressed successively at different times by the aid of several

\* *Archæol. Rep.*, Vol. I, p. 70; II, pp. 229, 264, 288.

punches. Coins of this kind, which were struck both in silver and copper, are, therefore, known to Indian numismatists as 'punch-marked' coins. Like the blanks, which presumably preceded them, they are struck to the Indian standard of 32 *ratis*. This standard cannot, I believe, be in any way connected with the Greek metric system. The punch-marked coins are destitute of legends, but the purely Indian character of their devices and their Indian standard of weight render it incredible that they should be the result of Greek influence.

Other early Indian coins with a general resemblance to the punch-marked pieces were either cast in a mould or struck with a die covering the face of the coin, and some few of the oldest of such cast and die-struck coins, which follow Indian standards of weight, are inscribed with characters of the form current in the days of Aśoka. The devices of these coins are as indigenous as those of the punch-marked class.\*

It is, I venture to suggest, by no means unlikely that the use of legends on coins was suggested by Greek example. The earliest inscribed Indian coins are proved by the characters used in their brief legends to belong approximately to the period of Aśoka, whose inscriptions are the earliest examples of the use of the alphabet, afterwards known as Devanāgari. The history of that alphabet has not yet been satisfactorily traced, and the sudden appearance of long and complicated records inscribed in its characters during the reign of Aśoka is an unexplained mystery. The simultaneous first appearance on Indian soil of stone architecture and stone sculpture in the same reign is another mystery. But, however mysterious be the exact origin of all these sudden innovations, it is tolerably clear that they were in some way the result of the foreign, especially the Greek, influences which certainly affected the policy both of Aśoka and his grandfather. It seems to be a plausible conjecture that the introduction of coin legends about the same time was another effect of the same potent foreign forces.

However this may be, the various kinds of early coins, to which I have alluded above, bear no other mark whatever of foreign origin. It is, therefore, reasonable to conclude that the art of manufacturing

\* For discussion of these early Indian coins see the above quoted essays by Mr. Thomas. In Cunningham's *Archaeol. Rep.*, Vol. VI, pp. 213-220, Mr. Carlyle has attempted a classification of the punch-marked coins, the weights of which are discussed by Sir A. Cunningham in *ibid.*, Vol. XIV, p. 16. The classes of early coins found at Eran are discussed and figured in *ibid.*, Vol. X, p. 77, Pl. XXIV. See also *ibid.*, Vol. II, p. 10; V, p. 154, Pl. XXXI, and VI, p. 167. But the numismatic history of India remains to be written. I assume 1·825 grain as the best established value for the *rati*, for the reasons stated in *Journal As. Soc. of Bengal* Vol. LIII, part I, p. 146.

such rude coins was invented in India independently of Greek teaching. But this conclusion does not prove that any such coins should be assigned to a very remote period. It is quite impossible to say when the use of blank or punch-marked rectangular pieces of silver or copper of definite weight began, and it is difficult to say when it ended. I suspect that in out-of-the-way corners of India the old-fashioned punch-marked pieces continued to be struck centuries after coins of more regular fabric had become familiar in the more advanced parts of the country, and that specimens of the ancient, indigenous coinage long continued in circulation side by side with pieces struck in imitation of foreign models. At the present day the people of the districts between Fyzabad and Patna obstinately cling to the custom of using the clumsy, mis-shaped lumps of copper, known as 'dumpy' or 'Gorakhpuri pice,' and refuse to circulate the well-executed, and, to European notions, convenient copper coinage issued from the British mints. During the past year the Government of India has found itself compelled to make an effort to suppress by law the currency of the unauthorized 'dumpy pice.' The mere form, then, of any given punch-marked or other rude uninscribed coin is a very imperfect test of its age.

So far as I can learn, no definite evidence is producible to show that any Indian coin now extant is of earlier date than B. C. 300. The complete absence of all traces of foreign influence on the Indian coins of the most primitive form renders probable the hypothesis that some of them were struck before India entered into at all intimate relations with the peoples of the West, but that is the most that can at present be said in favour of the alleged extreme antiquity of some Indian coins. The arguments of Mr. Thomas, so far as they are based on the references to coins in the Code of Manu and other early Sanskrit books, cannot be regarded as valid, when viewed in the light of modern research into the chronology of Sanskrit literature.

The rare, but now well-known coins of Sophytes, a prince in the Panjab, who was contemporary with Alexander the Great, are rather earlier than any indigenous Indian coins can be proved to be, and are altogether Greek in device and legend, though perhaps not in weight-standard. They are modelled on the pattern of coins of the Seleucid kings of Syria.\*

The extensive mintages of the Greco-Bactrian kings (from B. C. 246 to *circa* B. C. 25) were mostly issued in countries beyond the limits of India, but long circulated freely in the Panjab, the valley of the Ganges, and the ports of the western coast.

\* Gardner, *Catalogue of Coins of Greek and Scythic kings of Bactria and India*, p. xx.

No known coin can be determined to have been issued by the great Aśoka or any member of his dynasty. The few legends found on coins of the period give no clue to the name of the reigning sovereign. Aśoka must have struck coin to a large extent during his long reign, and, as not a single piece bearing his name has been found, the only possible conclusion is, that the bulk of his coinage consisted of the rude, uninscribed pieces above referred to. These coins were struck, as we have seen, to the Indian standard, and they circulated side by side with the Graeco-Bactrian issues, specimens of which are found in large numbers all over Northern India.

The general adaptation in India of Greek or Graeco-Roman types of coinage was the result of the Indo-Scythian invasions about the beginning of the Christian era. The indigenous Indian coinage consisted of silver and copper. I cannot undertake to say that gold coins were absolutely unknown in India before the Indo-Scythian invasions, but, if they existed, they were insignificant in quantity, for not a single specimen of them has ever been discovered. The earliest gold coins struck in India, which follow the indigenous scale of weights, are the heavy coins of Chandra Gupta II of the Gupta dynasty, and these are not earlier than A. D. 400. All coins of the Gupta dynasty are die-struck, and their outward form, whether they follow the Indian or the Greek weight-standard, is ultimately derived from Greek originals.\*

The Indo-Scythian kings introduced a regular gold currency into India and struck vast quantities of gold coins, as well as of copper. Their gold coins combine various foreign elements, but are essentially Roman *aurei*, equivalent to Greek *staters*. The Gupta coinage is related to the Indo-Scythian, and its devices exhibit faint traces of Greek artistic power as late as A. D. 400. After the break-up of the Gupta empire about A. D. 480, the coinage of India became utterly barbarous, and lost all marks of Hellenic influence on design, legend, or standard.

As regards the origin of coinage in India my opinion, in short, is that the art of coinage in rude forms arose in India quite independently of Greek teaching. Neither the invasion of Alexander the Great, nor the example of his Bactrian successors sufficed to induce the princes of India to abandon their indigenous style of coinage. One petty chief in the Panjab, Sophytes by name, struck coins after the Greek fashion, but found no imitators in the interior of India. Aśoka and the other sovereigns of the Maurya dynasty continued to issue coins of the old native pattern, on which they did not even inscribe their names.

\* For information in detail about the Gupta coinage I must refer to my paper on the Early or Imperial Gupta Dynasty of Northern India in the Journal of the Royal Asiatic Society for 1889, pp. 1-158, with five plates.

The general (though not universal) adaptation of Greek numismatic forms copied from Roman coins was the work of the Indo-Scythian dynasties, whose rule in the Panjáb began a little before the Christian era, and spread over all Northern India during the three following centuries. The introduction of coins of Greek type was synchronous with the development of an extensive gold currency, which partly replaced, and partly supplemented the existing issues in other metals.

The Gupta coinage A. D. 350 to 480 is a development of the Indo-Scythian.

From the fall of the Gupta empire to the establishment of the Muhammadan power all Indian coinages are barbarous and chaotic, and completely destitute of artistic merit.\*

The die-cutters of India never attained any high degree of excellence in their art. Those of Bactria, as distinguished from India, produced coins, not, indeed, approaching in beauty those of Syracuse, but possessing characteristics which entitle them to respectful consideration as works of art.

Professor Gardner observes;—“In the types used by Greek kings we find great variety, and they open to us quite a new chapter of Greek art, affording fresh proof of the remarkable originality of the artists of the Hellenistic age.

“In regard to the style we may note two points: (1). The extraordinary realism of their portraiture. The portraits of Demetrios (pl. II, 9), of Antimachus, (V, 1), and of Eueratides, (V, 7), are among the most remarkable which have come down to us from antiquity, and the effect of them is heightened in each case by the introduction of a peculiar and strongly characteristic head-dress, which is rendered with scrupulous exactness of detail.

“(2). The decidedly Praxitelean character of the full length on the reverses. The figures of Herakles (pl. II, 9; III, 3), of Zeus (IV, 4; VII, 2), of Poseidon, (V, 1), of Apollo (V, 4; IX, 10), are all in their attitudes characteristic of the school of Praxiteles.”†

Some of the Bactrian coins were struck within the limits of the territories now known as India, but most of them were minted beyond the border, and the Bactrian coinage, as a whole, is foreign to India.

\* My remarks must be understood as applying only to Northern India in the widest sense. The system of coinage in Southern India has always been quite distinct, and I do not profess to have studied its history. The Peninsula was never brought into really close political relations with Northern India until the establishment of the British supremacy. Even Aurangzib's protracted campaigns did little to bridge over the gulf between the two regions.

† *Catalogue of Coins of Greek and Scythic kings of Bactria and India*, p. lviii.

I do not propose to discuss its relations with the general course of Greek art, and refer to its peculiarities only to enquire how far they affected the art of coinage in India.

The realistic portraits executed by the Bactrian artists were beyond the powers of the Indian die-cutters. The Indo-Scythian coins, except the very latest, are well executed pieces of metal work, but, without exception, almost totally wanting in artistic merit. The effigies of the kings are conventional, and the whole design is stiff and formal. Some of the Gupta coins display more freedom and originality in design, but not a single example of a recognizable portrait can be found, I believe, either in the Indo-Scythian or Gupta series.

The influence of the second peculiarity of the Bactrian coinage noted by Professor Gardner can be discerned in the Gupta series, though not, I think, in the Indo-Scythian. The peculiar attitude of the standing statues of the school of Praxiteles consists in this that the weight of the body is thrown on one leg, the figure being inclined to one side, and bent in a graceful curve so that the hip on the other side is arched outwards. This peculiarity, which in the hands of a good Greek artist, added grace to the representation of the human form, was imitated by the Graeco-Bactrian mint masters with considerable success. It caught the Indian taste, but, in the hands of clumsy imitators, was converted into a hideous deformity. An inartistic exaggeration of the Praxitelean attitudo is characteristic of many of the Gupta coins of the fifth century, and of much Indian sculpture from an early date until the present day.

Unhappily the history of Indian art, is, as observed by Mr. Ferguson, a history of decay, and the criticism, passed by Sir A. Cunningham on Indian sculpture, applies, *mutatis mutandis*, to other arts:—

“It is a fact, which receives fresh proofs every day, that the art of sculpture, or certainly of good sculpture, appeared suddenly in India at the very time that the Greeks were masters of the Kábul valley, that it retained its superiority during the Greek and half-Greek rule of the Indo-Scythians, and that it deteriorated more and more the further it receded from the Greek age, until the degradation culminated in the wooden inanities and bestial obscenities of the Brahmanical temples.”\*

The employment of fairly well-executed Greek legends on the coins of the Indo-Scythian kings of the first two centuries of our era proves that the epithet ‘half-Greek’ applied to their rule by Sir A. Cunningham is not unsuitable. Kanishka and his successors would not have impressed Greek legends on their coins, unless the Greek language had considerable currency among their subjects. I do not, of course, mean

\* *Archæol. Rep.*, Vol. III, p. 100.

to suggest that Greek was ever commonly spoken or read in India, but it must certainly have been understood by many of the court officials. The language in the time of Kanishka and Huvishka probably occupied a position similar to that of the English language in India forty or fifty years ago, previous to the development of the existing system of public instruction.

The knowledge of Greek seems to have lingered longest in Gujerat. Corrupt Greek letters are found on the silver coins of Skanda Gupta struck in that region as late as A. D. 450, and they also occur on similar coins of his father and grandfather. The letters on these coins are unmistakeably Greek in form, but meaningless, and are evidently imitations of legends, which were once significant, executed by men unable to read Greek. It is plain, therefore, that even on the western coast, where the agency of maritime commerce had for centuries maintained an active intercourse with the Hellenistic world, all knowledge of the Greek language had died out by A. D. 400. In Northern India such knowledge seems to have been lost two centuries earlier.

It is curious that not a single Greek inscription, other than coin-legends, has yet been discovered either in India or in Afghánistán.

The numismatic facts, to which I have briefly referred, help to render credible and intelligible the alleged Greek influence on Indian literature, science, and philosophy, to the consideration of which I shall now devote a few pages.

#### *Section VIII. THE ORIGIN OF THE INDIAN DRAMA.*

The existence of a considerable ancient dramatic literature in the Sanskrit language was made known to European readers at the close of the last century by Sir William Jones' translation of *Sakuntalá*, a charming pastoral play, which is, perhaps, the only Sanskrit work that has taken a place among the literary classics of the world.

Since Sir William Jones' time the Sanskrit plays have attracted many students and translators, notably Horace Hayman Wilson, whose well-known work, *Specimens of the Theatre of the Hindus*, is still the leading authority on the subject.

The question of the origin and affinities of the ancient Indian drama has excited the curiosity of scholars, from the time of its discovery until the present day, and various attempts have been made to solve the problem.

The circumstance that the Sanskrit name for a dramatic composition is derived from a root which conveys the idea of dancing naturally suggested the theory, which readily found favour, that "the Indian drama arose, after the manner of our modern drama in the Middle Ages,

out of religious solemnities and spectacles (so-called 'mysteries'), and also that dancing originally subserved religious purposes."\*

But this plausible theory has, unfortunately, very little historical basis, and a rival theory that the dramatic literature of India is a direct descendant of the epic seems not to rest on any more solid foundation.†

It is not improbable that rude pantomimic representations of the incidents of sacred stories, resembling the modern Rámlilá, may have been as popular in ancient times as they are now, but even if they were, they could hardly be regarded as the parent of the Indian drama. Such exhibitions in their modern form, of which alone anything is known, remain unchanged from year to year, and appear quite incapable of literary development. Their ancient predecessors, if any existed, cannot be credited with any greater power of generating literature. The Sanskrit drama includes pastorals, elaborate comedies of real life, complex pictures of political intrigue, and other varieties of highly artificial composition. The gap between such compositions and a clumsy 'mystery' like the Rámlilá is vast and unbridged, and the interval between them and displays of sacred dancing or formal recitations of epic episodes is equally wide.

The Indian drama, as Professor Weber remarks, "meets us in an already finished form, and with its best productions." Whence came this finished form; was the ripe fruit not preceded by seed or flower?

It is impossible to believe that the "finished form" sprang, Minerva-like, from the head of Kálidásá. The dramatic literature of India, like all other ripe productions of art in all countries and ages, must be either the result of an independent, and therefore slow, process of evolution worked out on native soil, or be the more sudden effect of the fertilization of an indigenous germ by a potent foreign influence.

The latter solution of the problem, is, I have no doubt, the true one. It is not easy to disentangle the life history of the indigenous germ, concerning the true affinities of which opinions may well differ;‡

\* Weber, *History of Indian Literature*. (Trübner), p. 197. This theory is well expressed in the brilliant article on Sanskrit Poetry and the Hindu Drama by Dean Milman, which appeared in the *Quarterly Review* for 1831. Dean Milman considered that the Indian plays more closely resembled the Spanish than those of any other European country.

† Brockhaus, who denies all Greek influence on the Indian drama, maintains the epic theory. I have not seen his writings.

‡ Windisch himself (p. 6) admits that the Epics contain a dramatic element, and that the Indian drama was indebted to some extent, as the Greek also was, to the epic for help. He is of opinion (p. 8) that dramatic representations, based on epic stories, existed in India before foreign influences were felt, such representations being simply due to the natural desire to see, as well as hear, the stories. This

but the vivifying foreign influence can be isolated, and subjected to microscopic investigation.

That foreign influence which gave India her noble dramatic literature is the same which bestowed upon her the arts of the painter, sculptor, and engraver—the undying spirit of Hellas. India received this, her spiritual guest, but for a little while and grudgingly. When he took wing and fled to more congenial dwelling places the arts soon followed in his train.

Professor Weber was the first to suggest that the representation of Greek dramas at the courts of the Hellenistic kings in Bactria, the Panjâb, and Gujarât awakened the Hindû faculty of imitation, and thus led to the birth of the Indian drama; but the suggestion was qualified, and almost negatived, by the remarks appended to it that the hypothesis does not admit of direct verification, and that no internal connection between the Greek and Indian dramatic literature can be proved.

The Danish scholar, E. Brandes, accepted the hypothesis thus doubtlessly propounded, and, rejecting the limitations imposed by its author, boldly undertook to prove the reality of an internal connection between the ancient Indian plays and the New Attic Comedy, as chiefly preserved in the Roman adaptations by Plautus and Terence. I have not seen Dr. Brandes' treatise, nor could I read it if I had, but, fortunately for that large class of persons who are ignorant of Danish, substantially the same thesis has been ably argued by Dr. Windisch in a language more generally intelligible.\*

It would be impossible to do full justice to Dr. Windisch's argument otherwise than by a complete translation of his essay. I shall merely attempt to indicate in general terms the nature of some of the leading proofs on which he relies in support of the proposition that the Sanskrit drama is of Greco-Roman parentage.

The general probabilities in favour of the theory that the Indian plays are derivatives of the New Attic Comedy of the school of Menander rest chiefly on the evidence which proves an active and long-continued intercourse between the east and west. Some of this evidence has already been considered (*ante*, p. 157). A special agency for the diffusion of knowledge of the forms of Greek drama among Oriental popu-

opinion seems to be pure conjecture, and is not shared by my learned friend Professor Atkinson. Windisch also holds (p. 10) that epic recitation, and not a lyrical performance associated with music and dancing, was the germ of the Indian drama.

\* *Der Griechische Einfluss im Indischen Drama.* Von Ernst Windisch. Aus den Abhandlungen des Berliner Orientalisten-Congresses. 8vo, pp. 106. Berlin, A. Asher and Co., Weidmannsche Buchhandlung, 1882.

lations was furnished by the travelling companies of players, who are known to have traversed the Hellenistic kingdoms; and the poets, as well as the players, were not averse to travelling. Menander and Philemon were both invited to the court of Ptolemy Soter.

Greek ideas entered India chiefly by two routes, one overland through Palmyra and Bactria, the other maritime through Alexandria and the ports of the western coast, especially Barygaza, the modern Bharoch. We know from the anonymous Periplus of the Erythrean Sea, which was written between A. D. 80 and 89,\* that a very active commerce was then carried on between Barygaza and the inland city Ozéné (the modern Ujjain in Sindia's territory), where Aśoka had once been Viceroy, and which, in the time of the author of the Periplus, was the great dépôt of the foreign trade.

The scene of the 'Toy-Cart,' the most ancient Indian drama extant, is laid at Ujjain, and several considerations lead Dr. Windisch to conclude that the Indian drama was first developed at that city, as a direct consequence of intercourse with Alexandria. The few known facts in the history of the Bactrian king Menander, who flourished about B. C. 110,† indicate that the overland communication between India and the West must have been briskly maintained in his time. The importance of Palmyra as a commercial dépôt (*ante*, p. 157) was of later date. Before the Christian era the Western communications of India were with the Hellenized kingdoms of Asia and Egypt. In the first century after the Christian era they were extended to Rome and the Roman provinces. It is, in my opinion, not at all unlikely that the New Attic Comedy was known to learned men in India through the Latin adaptations of Plautus and Terence as well as in the original Greek.

Whether it be admitted or not that the Indian drama is of foreign origin, no one, I suppose, will venture to deny that ample opportunities existed during several centuries for the importation of all sorts of Greek ideas, dramatic or other.

In the opinion of Dr. Windisch the cumulative effect of the evidence of resemblance in particular points between the Indian and Greco-Roman dramas is so great that "we must recognize either a wonderful case of pre-established harmony, or the existence of Greek influence on the Indian drama." The dilemma appears to me to be expressed with perfect accuracy, and I am fully convinced of the reality of the Greek

\* The proof is given in the Introduction to McCrindle's translation.

† This is the date adopted by Professor Gardner in his Catalogue of Coins of the Greek and Scythic kings of Bactria and India.

influence on the Sanskrit drama, and further, that without that influence the dramatic literature of India would never have come into existence.

The formal structure of the Sanskrit dramas closely resembles that with which we are familiar in Plautus and Terence. Like the Græco-Roman, the Indian plays are divided into acts and scenes, and each piece is preceded by a prologue. The mere fact of the existence of the prologue in the Indian, as in the European plays, is in itself surprising, and can hardly be regarded as a merely casual coincidence. The improbability that it is such becomes much greater when we observe that in both cases the prologue is devoted to the same purposes, the announcement of the names of the poet and the play, the gaining favour of the spectators, and the preparation of their minds for the piece itself.

Again, it cannot well be the result of accident that the love-story of the Indian drama is in plot, development, and *dénouement* essentially of the same kind as that of Græco-Roman comedy. The plot of the 'Toy-cart,' the most ancient Indian play extant, may be accurately described in the words applied by Rost to the *Circilio* of Plautus:—“The subject of this comedy is very simple, and depends, as usual, on a secret intrigue, the lover's want of money, and the supplanting of a rival.”

The fair Perditas of Plautus and Terence, who eventually prove to be high-born daughters of Athenian citizens, find their parallel in the maid-servants of the Indian plays (*Mīlavikānyimitra* and *Ratnāvalī*), who turn out to be princesses in disguise; and the *ἀναγνώρισις*, or recognition of the disguised young lady, which is a critical incident in nearly every Græco-Roman play, is repeated, merely with variations of detail, in the Indian adaptations.

Other stock characters of the Terentian comedy have also been imported into the Sanskrit drama.

The *parasitus edax*, the *miles gloriosus*, and the *servus currens*, so familiar to all readers of the Græco-Roman comedies, are reproduced respectively as the *vīṭa*, *sākāra*, and *vilāshaka* of the earliest Indian drama. The external origin of these strongly marked characters, is clearly indicated by the facts that the three personages are found together only in the 'Toy-cart,' the oldest drama, which was composed while India was still in communication with the Hellenistic world, and that all three were discarded by Bhavabhūti, who lived about A. D. 700, when Greek influence had ceased to directly affect India. Dr. Windisch's detailed analysis of these characters is very interesting, but is too long for reproduction.

One striking argument, however, must not be omitted. The Sans-

krit author Bharata, who wrote<sup>1</sup> a technical treatise (*nūyasaśstra*) on dramatic art, lays down the rule that the players should be five in number, namely, the *sūtradhāra*, his assistant, the *pṛipārśwaka*, the *vīṭa*, *śakāra*, and *vidūshaka*. This enumeration, Dr. Windisch points out, is equivalent to a list of the regular male personnel of a Græco-Roman play, but does not apply to any extant Indian play, except in so far that all the five personages named appear in the 'Toy-cart,' in which alone the *śakāra* is found. The *vīṭa* is met with in only one other piece (*Nágā-nanda*). It is therefore difficult to understand why Bharata should have laid down this rule, unless pieces were extant in his time which conformed to it, and these pieces must have resembled the Greek models at least as closely as the 'Toy-cart' does.

The repulsive character of the *lenu*, or *μαστιπότος*, the go-between and corrupter of maiden virtue, is faithfully reproduced in the character of the mother of Vasantasenā in the 'Toy-cart,' and the elevation of Vasantasenā herself to a respectable position by the force of unselfish love may be compared with the story of Silonium in the Cistellaria of Plautus. The very name of the 'Toy-cart' (*myrichchhakatikā*) recalls the names of Plautine plays such as *Aulularia* and *Cistellaria*.

The essay by Dr. Windisch, from which I have quoted, does not exhaust all the arguments which might be adduced in support of his thesis, and the partial analysis of his reasoning given above is far from presenting the case, as stated by him, in its full force. Yet, even what has been advanced in the foregoing pages should, I venture to think, suffice to shake the faith of those who believe in the indigenous origin of the Sanskrit drama, and to prove that strong reasons exist for holding the opinion that India is indebted for the existence of the most generally attractive department in the vast circle of her literature to contact with the artistic Hellenic mind.

It is, perhaps, necessary to observe that no one contends that any extant Indian play is a translation or free adaptation of a given Greek piece. That certainly is not the case. The best Indian plays are the work of native genius of high order, employing native materials in its own way, and for its own ends, but first set in motion by a powerful impulse received from abroad. The case of the drama is analogous to that of the Amarāvatī sculptures. I agree with Mr. Fergusson in thinking that those sculptures would never have come into existence, if the latent powers of Indian artists had not been aroused and stimulated by the example and teaching of Greek, or at least of Hellenistic, sculptors, but no one would maintain that the carvings now on the staircase of the British Museum should be classed among the remains of Greek art. They are thoroughly Indian in subject and style, and skilled criticism

is needed to discern the hidden foreign element. So it is with the drama. The plays are Indian, but the idea of composing such plays is Greek.

The case of the sculptures of the Gándhára or Pesháwar school, which I have discussed at such length, is on the contrary, analogous rather to an Indian free translation or adaptation of a Greek play. Those sculptures are close imitations of the contemporary, especially the Christian, art of the Roman empire in the third and fourth centuries, and this fact lies on the surface, visible to any commonly attentive observer. The Roman or Christian subjects have been made to serve Buddhist purposes, but have been transferred bodily to India with little change, save that of name.

*Section IX. GRÆCO-ROMAN INFLUENCE ON THE RELIGION, MYTHOLOGY, SCIENCE, AND PHILOSOPHY OF INDIA. CONCLUSION.*

A smile will, I fear, pass over the gentle reader's countenance when he compares the promise of the title with the performance of the few pages of this section of my essay. A discussion, in any degree adequate, of the topics mentioned in the heading would require the ample room of an octavo to itself, the writer of which should be equipped with a store of varied knowledge to the possession of which I can make no pretension. So far as I am aware, no one has yet attempted such a survey of the religion, mythology, science, and philosophy of India as would give a general view of the boundaries which divide the indigenous components from the foreign. A slight, rough sketch of a survey of the kind will be found in Weber's History of Indian Literature, but a map drawn in more distinct colours is much wanted. I cannot attempt to draw it. The preceding pages will, perhaps, have succeeded in convincing at least some readers that the best elements in the plastic, pictorial, numismatic, and dramatic arts of ancient India are of foreign, chiefly Græco-Roman, origin. In these concluding pages I merely wish to point out that the foreign influence was not confined to those fields, where I have traced its workings in some detail, but extended also to other regions of thought. I am not prepared to follow in detail its operations within those regions, nor to catalogue the instances where its presence may be discerned, and can only offer some unsystematic observations.

The Indo-Scythian coin series affords obvious and conclusive evidence that about the beginning of the Christian era the religions of India and those of the neighbouring countries to the west were acting and re-acting upon each other.

The worship of Siva was certainly then established among

other cults, in India, and the figure of the god, armed with his trident, and standing beside his sacred bull, is, perhaps, the commonest mythological device of the Indo-Scythian coins. But he is not exactly the Siva of the mediæval Purâñas, a Hinduized aboriginal demon. Sometimes he is hardly to be distinguished from the Greek Poseidon, and the Greek writers on India themselves perceived that he was akin to Dionysus. Dr. Windisch shows that all the Sanskrit plays are associated with the worship either of Siva or his consort Gaurî, and that they were generally performed, like the Greek dramas, at the spring festival. It seems probable that the Hellenistic settlers in India transferred to Siva some of the honour due to Dionysus, and the idea of the Indian deity must have been influenced by the Greek conception of those gods in the Olympic pantheon who most nearly resembled him.

Some rare coins of the great Indo-Scythian emperor, Kanishka, bear the name of Buddha, BOVΔO in Greek characters, and afford us the earliest known examples of the conventional effigy of the teacher.

Other Indo-Scythian coins, again, present figures of the personified Sun and Moon, as Greek deities, with their Greek names Helios and Soléne, while many others represent a pantheon of Irâvanian deities, bearing such strange names as Oksho (Okro), Ardethro, and so forth, the meaning of which is only now beginning to be understood. I cannot here pursue this topic further, and only allude to it for the purpose of indicating that both a little before, and a little after, the Christian era Hellenic and Asiatic forms of religion were interacting, and that both Buddhism and Hinduism must have been modified by the contact with other modes of religious belief.

Even so late as A. D. 400 the devices of the Gupta coins show that the conceptions of Hindû divinities were partly based on Graeco-Roman ideas. Lakshmî, the goddess of plenty and good fortune, is invested with attributes plainly borrowed from the *rúχη*, Abundantia, and other personifications of abstract ideas current in the west. The conception of Lakshmî, the consort of Vishnu, glides imperceptibly into that of Pârvatî, Durgâ, or Gaurî, the consort of Siva, and is related to some of the forms both of Venus and Cybelê.\*

The apparent resemblances between the Purânic legend of Krishna and the Gospel accounts of Christ are well known, and have formed the subject of much discussion. I am inclined to believe that the Krishna myth is really indebted to the Gospels for some of its incidents.

\* For the Indo-Scythian coins see Gardner's Catalogue, and articles by Stein, Cunningham, West, and Rapson in the *Babylonian and Oriental Record* for 1888 and 1889, and *Indian Antiquary* for April 1888. For the Gupta coinage see *Journal R. As. Soc.* for 1889, p. 25, etc.

In the early centuries of the Christian era the religion of Christ in one or other of its forms extended over many parts of Asia where it is now extinct, and it *must* have modified the ideas and beliefs of the peoples among whom it flourished. The Gnostic variety or corruption of Christianity was especially popular in the East, and strong reasons exist for believing in Gnostic influence on the Vedantist philosophy of India. The Bhagavad-Gítá certainly seems to have much in common with the Gospels.\*

The extraordinarily close resemblance between many of the sculptures of the Gándhára or Pesháwar school, and the monuments of early Christian art at Rome, which was first observed by Mr. Fergusson, has been discussed at some length in an earlier section of this paper (*ante*, p. 164). The resemblance is certainly real, and, however it may be explained, proves with equal certainty that the Christian and the Buddhist artists had many ideas in common. The Buddhism of Gándhára beyond doubt borrowed Christian forms of artistic expression; it would be strange if the Buddhist teachers did not assimilate, along with the forms, some Christian doctrine. But any attempt to follow this speculation further would carry me beyond my depth.

The Gándhára adaptation of Lécochares' group representing the Rape of Ganymede (*ante*, p. 133) shows clearly how easy it was for the ancient Indians to adopt a Greek myth, and convert it to the use of their own religions.

Weber maintains that a substratum of Homeric legend underlies the Rámáyana, and gives good reasons for his opinion. The mere fact that such a suggestion can be supported by plausible arguments indicates that the student of comparative mythology must be careful not to assume the Indian origin of every myth which may have on the surface a purely Indian appearance.

I have shown above (*ante*, p. 133) that the Asuras of Puránic mythology are probably Hinduized adaptations of the Greek giants, who warred with the gods.

The remarkable fact that no images of Buddha are found among sculptures at Bhárhat (B. C. 150), and Sánchi (A. D. 80), while they are numerous at Amarávati (A. D. 180),† suggested to Mr. Fergusson

\* See the translation of Dr. Lorimer's 'Appendix to the Bhagavad-Gítá' in *Indian Antiquary*, Vol. II, p. 283. That author quotes St. Chrysostom, who died A. D. 407, to prove that a translation of the New Testament into some Indian language existed in his time.

† This is the approximate date of the outer rail. The inner rail is later, and some sculptures date from before the Christian era. The remains at Amarávati illustrate the period from about B. C. 100 to A. D. 250 (Burgess, *Buddhist stúpas of Amarávati and Jaggayapetá*, p. 112).

the bold speculation that the multiform idolatry of modern India is due to contact with the image-worshipping Greeks. Mr. Fergusson thus expresses this daring hypothesis in his latest work :—

“ I suspect that when the matter comes to be carefully investigated, it will be found that the Indians borrowed from the Greeks some things far more important than stone architecture or chronological eras. It is nearly certain that the Indians were not idolators before they first came in contact with the Western nations. The Vedas make no mention of images, nor, so far as I can learn, [do] any of the ancient scriptures of the Hindus.

“ Buddhism is absolutely free from any taint of idolatry till after the Christian era. So far as we can at present see, it was in the Buddhist monasteries of the Gáudhára country, where the influence of Græco-Bactrian art is so manifestly displayed, that ‘the disease broke out, which was afterwards so completely to transform and pervade the outward forms, at least, of all the ancient religions throughout India.’ ”\*

The propositions thus stated with Mr. Fergusson’s customary directness cannot be implicitly accepted, although they embody a considerable amount of truth. It is not safe to affirm that Buddhism before the Christian era was absolutely free from idolatry, for the Taxilan Buddhist temples, adorned with plaster images, were probably erected at the close of the first century B. C. and we do not know, though we may reasonably suspect, that the images are of later date. Statues found at Mathurá, and certain coins of Kanishka (*circa* A. D. 78 to 110) prove conclusively that images of the teaching Buddha in his conventional attitudes, both seated and standing, were well known at the close of the first century A. D. † It is rash to affirm that they were unknown a hundred years earlier. A colossal statue of the standing Buddha discovered by Sir A. Cunningham at Srávasti (Sáhet-Máhet) in Oudh seems to be slightly older than the Mathurá images.‡

It is, however, quite true that in Bihár, Central and Western India, no image of Buddha earlier than the Christian era, or perhaps than A. D. 150, is known, and Mr. Fergusson appears to have been right in holding that the worship of images of the founder of Buddhism was introduced from the North West; and it is probable that the development of sculpture, which was undoubtedly stimulated by Hellenic influence, gave encouragement to idolatrous practices.

Among all the departments of Sanskrit literature the elaborate

\* *Archaeology in India* (London, Trübner and Co., 1884).

† Cunningham, *Archæol. Reports*, Vol. V, p. vii; and Gardner’s *Catalogue*, pp. 130, 175.

‡ Cunningham, *Archæol. Rep.*, *ut supra*, and Vol. I, p. 339.

system of Hindú logic, and the marvellous, almost miraculous, structure of grammar erected by Páṇini and his successors have the greatest appearance of absolute originality. Yet some competent scholars are disposed to seek a western origin even for these. The true position of the Sanskrit logicians and grammarians in relation to the teachers of other countries cannot be satisfactorily determined until the main outlines of the chronology of Sanskrit literature are settled definitely within narrow limits of possible error. The radius of error is gradually being reduced, but a long time must elapse before it is brought within an approximation of zero.

In one branch of Indian science the operation of direct and potent Greek influence, however it may once have been doubted, has been fully demonstrated, and is now admitted by all writers competent to form an opinion on the subject. Indian astronomy, in its exacter form, as taught in the Sanskrit text-books is essentially the astronomy of the Alexandrian schools, and its technical nomenclature is to a large extent Greek in a slight disguise. An earlier, inexact astronomy, probably of Babylonian origin, had been known in India long before the works of Alexandrian professors reached her shores, but all Indian astronomy with any claim to scientific precision is Greek. This scientific astronomy was taught by Aryabhaṭā in A. D. 500, and by Varāha Miḥira about half a century later, but it was probably known to some persons in India at a considerable earlier date.\*

It is obvious that highly abstruse and technical works like the treatises of the Alexandrian astronomers could not have been mastered by the Indian astronomers except by textual study at a time when the Greek language was still intelligible to learned men in India. The extensive importation of Greek technical terms into the vocabulary of Hindú astronomy shows that the Greek works themselves must have been read in India, and also proves that the ideas expressed by those terms were unfamiliar to the native scholars. If the ideas had been familiar, Sanskrit words to express them would have existed, and, if such words had existed, they would have been used, and the foreign terms would not have been imported. The necessity under which the Hindú astronomers lay of borrowing Greek scientific terms by the score

\* Pandit Shankar Baḍkrishna Dikshit observes that there are two distinct and separate astronomical works, each bearing the name of Aryabhaṭā as its author. The first (to which reference is made in the text), known as *Aryabhaṭyā*, or *Arya Siddhānta*, bears the date Saka-saṃvat 421 expired, = A. D. 499-500. It has been published by Dr. Kern. The second work, known as the *Laghu-Arya-Siddhānta*, was composed at some time between A. D. 628 and 1150, and appears never to have been printed. These two distinct works are said to have been sometimes confounded by European writers. (*Indian Antiquary*, Vol. XVII (Nov. 1888), p. 312).

is very strong evidence that their native astronomy was, from the purely scientific point of view, extremely imperfect.

The knowledge of actual Greek books displayed by the Indian astronomers also shows that there is no improbability in supposing that a limited class of readers in India had studied the texts of Greek plays. Dr. Windisch is content to believe that the Greek elements in the Sanskrit drama, the existence of which he demonstrates, were assimilated by the Indian authors through the agency of performances of Greek plays on the stage. It is not necessary, he says, to assume that the texts were known in India. It seems to me impossible that the resemblances between the Greek and Indian dramas should have been brought about in this casual way. It would be nearly as easy to believe that Āryabhaṭa learned the signs of the zodiac and the term 'diameter' from chatting with ship-captains on the quays of Barygaza. I can see no reason whatever to feel sceptical about the reality of the diffusion to a limited extent of Greek books in Greek among the learned classes of India during the early centuries of our era.

The coins and the manuals of astronomy are incontrovertible evidence that some people there could read Greek, and why it should be supposed incredible that Kālidāsa could read the plays of Menander I cannot imagine.

We are not bound to accept as literal statements of fact the rhetorically expressed assertions of Plutarch and Dio Chrysostom that the Indians sang the poems of Homer, and that the children of the Gedrosians recited the tragedies of Euripides and Sophocles, and may yet feel full assurance that Indian scholars who studied and assimilated Alexandrian manuals of astronomy cannot have been altogether unacquainted with the classic literature of Greece.

I have now reached the bounds to which a general survey of the action of Hellenic influence on ancient India can be conveniently extended at present. The adequate discussion of the Gāndhāra sculptures alone would fill a goodly volume. The imperfect account of them given above is only intended to stimulate curiosity, and to indicate the directions in which more exhaustive investigation will reward the student.

I do not desire to exaggerate the intrinsic merit of these sculptures, though I feel assured that it is amply sufficient to justify their critical study, and that, even if it were much less than it is, the historical interest attaching to the productions of a school which links together Hellenic and Indian art gives them a right to claim the attention both of Orientalists and of classical scholars.

The discovery of the linguistic and literary treasures of Sanskrit so charmed the imagination of the earlier Orientalists that they lent

a ready ear to the extravagant tales of the pandits, and were willing to attribute the most venerable antiquity and almost absolute originality to the strange civilization and vast literature suddenly brought within their ken.

Modern historical and literary criticism has been steadily engaged in the task of exposing the falsity of Brahmanical tradition or pseudo-tradition, the "lying gabble of Brāhmans," as it has been well called, and of moving up, so to speak, all dates in the early history of India. Pāṇini, the grammarian, Manu, the lawgiver, Kālidāsa, the poet and dramatist, and many other names famed in Indian story, have already been moved up from remote prehistoric, or pre-Christian, times to post-Alexandrian, or post-Christian, dates.\*

This process still continues, and simultaneously with the demonstration of the comparatively modern date of all Sanskrit, other than Vedic, literature, the conviction has forced itself upon scholars that the civilization of ancient India was not so indigenous and self-contained as, at first sight, it seemed to be.

India may, apparently, claim with justice to have given birth independently to the mechanical process of coinage, but her weakly numismatic child never attained maturity, and was soon compelled to make way for a stranger of more vigorous growth. The other products of civilization claimed from time to time as independent Indian discoveries are now either proved to be foreign importations, or shown to be, at the best, of doubtful parentage.

I do not know any historical problem more startling at first sight than that propounded by the sudden and simultaneous first appearance in India during the third century B. C. of long documents in two diverse highly developed alphabets, of stone architecture, stone sculpture, chronological eras, inscribed coins, and a missionary state religion.

The problem has not yet been completely solved, and perhaps never can be, but it is certain that the phenomena referred to were largely due to a rapid development of intercourse between India and Western nations in the time of the Mauryan dynasty of Chandra Gupta and Aśoka (B. C. 315 to 222). A further development, or renewal, of that intercourse in the first century before, and the four centuries following, the Christian era, conducted through Bactrian, Alexandrian, and Palmyrene channels, produced new schools of architectural, plastic, and pictorial art, introduced novel types and standards of coinage, taught science in its exacter forms, and gave birth to a dramatic literature of great variety and merit.

\* For a convenient summary of much of the recent discussion on the chronology of Indian Literature, see Max Müller's "India, What can it Teach Us?"

The same occidental influences left enduring marks on the religion and mythology of India, modified her epic poetry, and in the opinion of some competent judges, affected even the grammar, logic, and philosophy which are the most characteristic and original products of Indian thought.

The investigation of the relations between the early civilization of India and that of Western nations is still very incomplete, but it has proceeded sufficiently far to warrant the belief that further research will magnify rather than diminish the debt due by India to Assyria, Babylonia, Persia, Greece, and Rome.

#### ADDENDUM.

When compiling the Bibliographical List (*ante*, page 113) I omitted to notice the following papers :—

(1.) Indo-Grecian Sculptures from the N.-W. Frontier, by Major J. Abbott (with a Plato). *Proc. As. Soc. of Bengal for 1854*, page 394.

This communication briefly notices a large box of sculptures presented to the Society which were "dug from the site of a temple on the left bank of the Indus, called Kala, close below Ghazi Huzara. The winged female is from another old site at present called Shah ke Tere in Quatur. They are very inferior in grace and execution to those from Trans-Indus..... Those at Kala seem to have belonged to a Buddhist temple of small size, but very richly and elaborately sculptured, the material being black clay-slate." The plate represents a head from Ráwalpindi.

(2.) Note on a small Indo-Greek Sculpture, by the same, *ibid. for 1858*, page 261. The figure described and presented to the Society is one of the Atlantean class, purchased from a native, who had found it in an old fort of the Yúsufzai at the foot of the mountains.

(3.) Account of some of the Sculptures in the Peshawar Museum, by Rev. W. Loewenthal, *ibid. for 1861*, page 411.

The account given is, unfortunately, extremely meagre. It mentions Buddhas almost innumerable, kings of various sizes, a lady sitting on a lion, playing the lute, reliefs, and elaborate figures of warriors in

all kinds of dresses, sometimes purely 'Greek, sometimes purely Oriental, sometimes a mixture of the two.

The only work described in detail is the panel with the three Greek soldiers below, and grotesque figures above, which has been noticed in the text (*Section III, page 135*) Mr. Loewenthal states that this slab was "lately brought from Nagram in Yúsufzai by Lieut. Short." He observes that "some pieces of pottery have also been found in the cantonment [*scil. Pesháwar*], stamped with figures of pure Greek designs." I have not seen any such pottery.

JOURNAL  
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Part I.—HISTORY, LITERATURE, &c.

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Supplement, for No. IV.—1889.

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*Catalogue of the Central Asiatic Coins, collected by Captain A. F. de Laessoe, in the Indian Museum, Calcutta.—By DR. A. F. RUDOLF HOERNLE.*

(With two plates.)

The coins which are described in the subjoined catalogue were collected by Captain A. F. de Laessoe on the northern frontier of Afghánistán, in the years 1884 to 1886, during the time of the Afghán Boundary Commission, on which he was employed as Assistant Political Officer.

The coins were, under the orders of the Government of India, made over by him to Mr. Chas. J. Rodgers of the Archæological Survey, for a preliminary examination and report. They were afterwards presented by the Government of India to the Indian Museum, with a request that duplicates, when available, should be given to the Museum in Lahore and to the British Museum in London.

At the request of the Trustees of the Indian Museum, the coins were carefully examined by me and catalogued. Mr. Rodgers' preliminary list proved of great advantage in this work, and most of his readings and many of his remarks are embodied in the following pages.

A large number of duplicates were presented to the Lahore Museum, and a somewhat smaller number to the British Museum. The numbers from which presentations could be made, are indicated by the marks † and ‡.

The collection will be found to be one of considerable interest. A large number of coins, especially of 'Aláu-d-dín Khwárizmí are either entirely new or, at least, have hitherto not been published. The most representative ones of these have been figured in the accompanying plates.



#### *Abbreviations.*

Ar. Ant. = Dr. Wilson's *Ariana Antiqua*; B. M. C. = British Museum Catalogue; Chron. = E. Thomas' *Chronicles of the Pathán kings of Délhi*; Ind. Ant. = Prinsep's *Indian Antiquities* (ed. Thomas); Int. Num. Or. = International *Numismata Orientalia*; J. A. S. B. = Journal of the Asiatic Society of Bengal; J. R. A. S. = Journal of the Royal Asiatic Society of England; Num. Chron. = the *Numismatic Chronicle* and *Journal of the Numismatic Society of England*; Num. Or. = Marsden's *'Numismata Orientalia'*; Or. = Oriental; Sass. = E. Thomas' *Sassanians in Persia*.



#### *Explanation.*

prefixed, signifies that the coin is not noted in the existing British Museum Catalogue; † signifies that specimens of the coin have been sent to the British Museum; ‡ signifies that specimens have been sent to the Lahore Museum; g signifies that the coin is in good condition, f, t, i, that it is in fair, tolerable or indifferent condition respectively.

## CATALOGUE.

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
ROMAN.							
1	1 ...	1 .....	1 .....			42,60	<b>Antoninus Pius.</b> <i>Obv.</i> , head of emperor; ....NINUS AU..... <i>Rev.</i> , draped female seated on ground, to left. ( <i>i</i> )
2	1 .....		1 ...			28,13	<b>Constantius II.</b> <i>Obv.</i> , head of emperor: CONSTANTIUS AUG. <i>Rev.</i> , standard between two armed soldiers: GLORIA EXERCITUS; in exergue SMANZ. ( <i>t</i> )
GREEK.							
3	1 ...	1 .....	1 .....			47,29	<b>Alexander.</b> Drachm. <i>Obv.</i> , head of king. <i>Rev.</i> , seated Zeus with eagle. ( <i>i</i> )
4	1 ...	1 .....	1 .....			55,83	<b>Antiochus.</b> Drachm. <i>Obv.</i> , head of king to right. <i>Rev.</i> , Heracles seated; to left [A]NTIOXO[Y], to right [BA]ΣILE[ΩΣ]. A barbarous copy or forgery with a hole for suspension. ( <i>t</i> )
BACTRIAN.							
5	1 ...	1 .....	1 .....			60,92	<b>Eukratides.</b> Drachm. <i>Obv.</i> , head of king; border of dots. <i>Rev.</i> , Dioscuri mounted; legend ΒΑΣΙΛΕΩΣ EYKPATIΔΟΥ. Type like B. M. C., vol. V, 6. Rare. <i>This specimen is probably a forgery; the legend is smudged and "basileos" is double-struck. None in B. M. C. of 1886, but a specimen lately obtained from Gen. Sir A. Cunningham.</i>
6	1 .....	1 ...	1 ...			133,92	<b>Soter Megas.</b> <i>Obv.</i> , bust of king. <i>Rev.</i> , horseman. Type like Ar. Ant., pl. IX, 12 (with no fillet to lance, and legend ΒΑΣΙΛΕΥ for βασιλευ). ( <i>f</i> )
INDO-SCYTHIAN.							
7	1 .....	1 ...	1 ...			263,77	<b>Kanishka.</b> <i>Rev.</i> , OKPO. Type like Ar. Ant., pl. XII, 17. ( <i>t</i> )

Serial Number.	Number of Coins.	METAL.				Weight in grains	Description.
		Gold.	Silver.	Copper.	Mixed.		
							INDO-SCYTHIAN— <i>Contd.</i>
8	1.....	1...	225,55				Oerki (OER). <i>Obv.</i> , elephant-rider. <i>Rev.</i> , ΜΠΟΡΟ (?) Type like B. M. C., No. 153 (p. 155). (t)
9	1.....	1...	168,05				Do. A crude variety of No. 8. Type like Ar. Ant., pl. XII, 20. (t)
		.	.				PARTHIAN.
10	1....	1....	53,69				Mithridates I (ARSACES VI). Type as in Int. Num. Or., vol. I, pl. I, 26 (Gardner). (t)
11	1....	1....	56,94				† Sinatrocēs (ARSACES X). Type as in Int. Num. Or., vol. I, pl. III, 2. (g)
12	1....	1....	54,99				Orodes I (ARSACES XIII). <i>Obv.</i> without crescent, as in Int. Num. Or., vol. I, pl. III, 20. (f)
13	1....	1....	59,22				† Do. <i>Obv.</i> with crescent, as in Int. Num. Or., vol. I, pl. III, 23. (f)
14	1....	1....	59,87				Do. <i>Obv.</i> with star and crescent, as in Int. Num. Or., vol. I, pl. III, 26. (f)
15	2....	2....	58,10				† Phraates IV (ARSACES XIII). <i>Obv.</i> with eagle only, as in Int. Num. Or., vol. I, pl. IV, 6. One has a loop attached to the middle of the obv., to turn the coin into a button, and weighs 59,85 grains. (t)
16	1....	1....	60,86				Do. <i>Obv.</i> with eagle, crescent and star, as in Int. Num. Or., vol. I, pl. IV, 12. (t)
17	2.....	2	58,93				† Do. <i>Obv.</i> with Nike, crescent and star, as in Int. Num. Or., vol. I, pl. IV, 11. Apparently a mixture of silver and copper. One is perforated for wearing, and weighs 57,46 grains. (i)
18	1.....	1	56,30				Do. <i>Obv.</i> with eagle and crescent. <i>Rev.</i> with eagle. Not in Int. Num. Or.; but cf. vol. I, pl. IV, 6. Apparently a mixture of silver and copper. New. (i)
19	1....	1....	55,74				† Vonones I (ARSACES XVII). As in Int. Num. Or., vol. I, pl. V, 4. (f)

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
PARTHIAN— <i>Contd.</i>							
20	1 ...	1	...	...	...	56,44	† <b>Goterzes</b> (ARSACES XX). As in Int. Num. Or., vol. I, pl. V, 20. (f)
21	3 ...	3	...	...	...	55,14	† <b>Artabanus IV</b> (ARSACES XXVI) or <b>Mithridates IV</b> (ARSACES XXVII). As in Int. Num. Or., vol. I, pl. VI, 5, 22, 24, 25. Two are perforated for wearing, weighing 55,14 (small hole) and 51,66 (big hole); the third is entire, weighing 52,25 grains. (f, i, g) <i>The entire one has on the rev. a trace of Mongol over-striking.</i>
22	1 ...	1	...	...	...	54,66	<b>Vologeses IV</b> (ARSACES XXXI). As in Int. Num. Or., vol. I, pl. VII, 10. (t)
23	1 ...	1	...	...	...	44,10	<b>Artabanus V</b> (ARSACES XXXIV). As in Int. Num. Or., vol. I, pl. VII, 19. (i)
SUB-PARTHIAN.							
24	1 .....	1	...	...	...	85,02	<b>Anonymous.</b> Obv., head of king, to right, with torquis, as in the coins of Arsaces XXIX (Chosroes) in Int. Num. Or., vol. I, pl. VI, 17. Rev., fire-altar as on the early Sassanian coins in Sass., pl. I, 2. Unpublished. (i)
SASSANIAN.							
25	1 ...	1	...	...	...	63,20	<b>Sapor I.</b> As in Sass., pl. II, 2-6. With a perforation for wearing. (t)
26	1 .....	1	...	...	...	162,13	<b>Do.</b> As in Sass., pl. II, 8, 9. (t)
27	1 .....	1	...	...	...	192,54	† <b>Ardeshir</b> and <b>Sapor I.</b> As in Sass., pl. I, 12. (i)
28	1 ...	1	...	...	...	61,95	† <b>Sapor II.</b> As in Sass., pl. IV, 2, 3. (f)
29	1 ...	1	...	...	...	49,54	<b>Do.</b> Another variety. As in Sass., pl. IV, 4. (i)
30	1 ...	1	...	...	...	62,42	† <b>Firuz I.</b> As in Sass., pl. V, 8, 9. (f)
31	1 ...	1	...	...	...	62,26	<b>Khusru I.</b> , NAUSHIRVÁN. As in Sas., pl. VI, 9. (g)

Serial Number.	Number of Coins	METAL.				Weight in grains	Description.
		Gold.	Silver.	Copper.	Mixed.		
SASSANIAN—Contd							
32	2	...	1	....	....	62,44	† <b>Khusrú II.</b> , PARWÍZ. As in Sass., pl. VI. 14. The less perfect one weighs only 53,01 grains. (g)
33	1	...	1	....	.	51,44	Do. Of Arab mintage with <i>bismillah</i> on margin; Sass., p. 93. Perforated for wearing. (f)
34	1	...	1	....	....	27,61	<b>Yezdegird III.</b> Small sized coin; not in Sass. <i>A very small piece broken away; otherwise in good condition.</i>
ABBASIDE.							
35	1	...	1	....	....	43,87	<b>Al Mansúr</b> , 2ND ABBASIDE. Dirham struck in Madinatu-s-Salám, 152 A. H. As in B. M. C., vol. I, 72 (p. 48). (g)
36	1	....	1	...	....	96,12	Do. Legends of obv. and rev. areas, as in B. M. C., vol. I, 91 and 104. (p. 196, 201). Obv. margin not inscribed, but divided into three sections by three ringlets. Rev. marginal legend, indistinctly visible read by Mr. Rodgers بسْجِستان سَنَد سَبْع و سَعْدَيَان اَرْبَعَن و سَعْدَيَان i. e., struck in Sijistán, 147 A. H. (i)
37	1	...	1	....	....	37,34	<b>Harún ar Rashíd</b> , 5TH ABBASIDE. Dirham struck at Ma'dinu-sh-Shásh, 190 A. H. The same as B. M. C., vol. I, 228, (p. 84). With a loop for suspending. (t)
38	1	...	1	....	.	45,72	<b>Al Amín</b> , 6TH ABBASIDE. Dirham, struck at Madinat Balkh, 195 A. H. General type of coin exactly as B. M. C., vol. I, 246, (p. 90), except that there are six ringlets instead of five. (f)
39	1	...	1	....	....	29,50	<b>Al Mutawakkil</b> , 10TH ABBASIDE. Fragment (about $\frac{2}{3}$ ) of a dirham of 24* A. H. Mint lost. General type like B. M. C., vol. I, 317, (plate VI).
40	1	1	....	....	....	54,38	* <b>Al Mut'i'a</b> , 23RD ABBASIDE. Dínár struck at Hirát, 369 A. H. (f) Plate I, fig. 1.

Serial Number.	Number of Coins.		METAL.	Weight in grains.	Description.	
					ABBASIDE—Contd.	
					<i>Obv.</i> , small area within single circle, surrounded by double marginal inscriptions.	
					<p><i>Area :</i> لا اله الا الله وحده لا شريك له</p> <p><i>Inner legend :</i> بسم الله فربهذا الدنار شهرها سنة نسخ وستين وثلاثمائة</p> <p><i>Outer legend :</i> لله [ الامر ] من قبل و [ من بعد و يومئذ يفرج ] المؤمنون بنصر الله</p>	
					<i>Rev.</i> , area within single circle, surrounded by one marginal inscription.	
					<p><i>Area :</i> لله محمد رسول الله العظيم الله فوح بن متصور ابوالفتح محمد لله</p> <p><i>Margin :</i> محمد رسول الله ارسله بالهدى : [ ودين الحق ليظهره على الدين كله ] ولو كوة المشروعون</p>	
41	1	1	.....	36,87	<p style="text-align: center;"><b>SHAH OF KHWARIZM.</b></p> <p>* 'Aláu-d-dín Muhammad bin Ta-kash. <i>Type :</i> on both sides, round areas surrounded by a marginal inscription between single-lined circles. Both margins defective: but on <i>obv.</i>, mint Nísábúr legible; date lost. (<i>t</i>) Plate I, fig. 2.</p>	

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
SHAH OF KHWARIZM.— <i>Contd.</i>							
							<i>Obr.</i> <i>Rev.</i>
							الله السلطان الاعظم علی الدین والدین الله محمد رسول الله بن خوارزم شاه الله
							نیسا بور ..... سنہ
42	1	1.....				33,57	<i>Margins</i> : fragmentary ; <i>obv.</i> ..... <i>rev.</i> .....
42	1	1.....				33,57	<b>Do.</b> Duplicate of No. 41, but double struck on both sides. Obverse margin fragmentary, showing only date 5**; reverse margin gone. (i)
43	1	1.....				44,37	<i>Obv. margin</i> : بسم الله ..... خمس مایہ
43	1	1.....				44,37	<b>Do.</b> Duplicate of No. 41; but struck on rev. side only, margin entirely gone. (i)
44	2	2.....				26,95 16,08	† * <b>Do.</b> <i>Type</i> : same as No. 41; but different reverse legend; and no ringlets on obv. Margins nearly gone. (i)
							<i>Rev.</i> الله السلطان الاعظم علی الدین والدین ابوالفتح محمد بن السلطان نکش نکش
45	1	1.....				36,84	<b>Do.</b> Duplicate of No. 44; but double struck on reverse side. Margins defective and illegible. (i)
46	1	1.....				23,00	† <b>Do.</b> Duplicate of No. 44; but struck on reverse side only. Margin nearly gone. (i)

Serial Number.	Number of Coins.	Metal.	Weight in grains.	Description.	
				Gold.	Silver.
47	1	1 .....	32,62		
48	4	4 .....	44,37		
49	1	1 .....	47,81		
50	1	1 .....	64,07		

Serial Number.	Number of Coins.	M E T A L .				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
51	18.....	18				35,58	SHAH OF KHWARIZM—Contd. * † ‡ Do. Type I, obv., saddled horse with mint, within single-lined circle; sometimes three dots under horse; rev. inscription within singed-lined circle. One specimen was assayed by Dr. Scully with the result: copper 80·9 per cent., lead 13·5, silver 5·6. (t) Plate I, fig. 3. The mint is read by Mr. Rodgers <i>Balúqán</i> or <i>Talúqán</i> .
							Obv. Rev. بلو قان السلطان ا Horse لا عظم علا لدنیا والدین محمد بن السلطان
52	16.....	16				35,58	* Do. Type I, similar to No. 51, same mint, but rev. legend differently arranged.
							Rev. السلطان الاعظم علا لدنیا والدین محمد بن السلطان
53	5.....	5				35,58	* Do. Type I, similar to No. 51; same mint, but rev. legend differently arranged.
							Rev. السلطان الا عظم علا الد لدنیا والدین محمد بن السلطان
54	1.....	1				34,44	* Do. Type I. Apparently similar to No. 51, but double-struck on both sides. (i)
55	4.....	4				37,89	* † ‡ Do. Type II. Obv., horseman with lance at charge; Variety 1, semicircle over head of rider; some dots here and there; name of mint above right of rider. Rev., inscription only. Both obv. and rev. en-

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
							SHAH OF KHWARIZM— <i>Contd.</i>
							closed within double circle, the inner lined, the outer dotted. Mint <i>Tâliqân</i> both on obv. and rev. (i) Plate I, fig. 4.
							<i>Obr.</i> طالقان <i>Rev.</i> طالقان (in minute letters).
							السلطان او <i>السلطان</i> or <i>الاعظم علاء الله</i>
							نیا والدین محمد بن <i>السلطان</i>
							Occasionally the rev. legend is arranged, as on No. 51.
56	4.....	4	39,74				* † ‡ Do. Type II, Variety 2, in all respects like No. 55, except that there is a bird to right below horse, instead of the dots. (t)
57	1.....	1	41,00				* Do. Type II, Variety 3, similar to No. 55, but without semicircular corona, and a trefoil in the place of the bird. Inscriptions on obv. and rev. exactly as on No. 55. (t)
58	2.....	2	39,78				* † ‡ Do. Type II, Variety 4, bow-like canopy over head of rider; crescent above over left side, and mint above over right side of rider. Rev., inscription. Both obv. and rev. enclosed within double circle, the inner lined, the outer dotted. Mint سلو (Shafûrqân?) or سلو? (t)
							<i>Rev.</i> السلطان <i>الاعظم علاء الدين</i> محمد بن <i>السلطان</i>
59	2.....	2	33,60 36,37				* Do. Type II, Variety 5, similar to No. 53, but bare head; crescent with dot to left and dot to right of it. Rev., inscription exactly as on No. 58. Both obv. and rev. enclosed within a single-lined circle. Mint سلو or سلو? (t)

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
60	1.....	1	40,09	SIIAH OF KHWARIZM— <i>Contd.</i>			
				* Do. <i>Type II, Variety 6</i> , similar to No. 59, but without crescent and dots, and with some indistinct object below horse. Rev. inscription as on No. 58. (i)			
61	8.....	8	42,06	* † ‡ Do. <i>Type II, Variety 7</i> , similar to No. 58, but only with bow-like canopy. Rev., inscription as on No. 58, but below it an illegible mint-name. Both obv. and rev. either within a single serrated circle, or within a double circle, the inner lined, the outer dotted. (i)			
62	2.....	2	27,36	* Do. <i>Type III</i> . Obv., horseman with waving arms, without lance. <i>Variety 1</i> , bird sitting to left below horse. Rev., inscription, nearly obliterated. Obv. and rev. within double lined circle. (b)			
63	2.....	2	34,42	* † ‡ Do. <i>Type III, Variety 2</i> , like No. 62, but bird turned to right. Mint <i>Táligán</i> , visible on obv. over right side of horse. (i)			
64	3.....	3	37,09	* † ‡ Do. <i>Type III, Variety 3</i> , a beetle-like mark under horse; mint over right side of horse. Rev., inscription. Both obv. and rev. enclosed within double-lined circles. Mint <i>Táliqán</i> both on obv. and rev. Legends, on both sides, read and are arranged exactly as on No. 55. (i)			
65	16.....	16	35,97	* † ‡ Do. <i>Type III, Variety 4</i> , a star, 5 or 6 rayed, under horse; mint over right of horse. Rev., inscription. Obv. enclosed within double circle, the inner lined, the outer dotted; rev. within single-lined circle. Mint <i>Táliqán</i> both on obv. and rev. Legends as on Nos. 55 and 63. Plate I, fig. 5. (Some t)			
66	2.....	2	.....	* Do. <i>Type III, Variety 5</i> , in all respects like No. 65, except the rev. legend which reads as follows: (t)			
				طَارْفَان (in minute letters.)			
				الْسُلْطَان			
				مُحَمَّد			
				عَلَى			
				بْنِ السُّلْطَان			

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
67	2.....			2	34,55		SHAH OF KIIWARIZM— <i>Contd.</i>
							* Do. Type III, Variety 6, like No. 64 in all respects, except the mark under the horse which looks like an anvil (?) . (i, b)
68	1.....			1	41,28		* Do. Type III, Variety 7, like No. 65 except that the mark under the horse is a snake, and the rev. legend arranged as on No. 52. (t)
69	2.....			2	36,52		* + ‡ Do. Type III, Variety 8, like No. 62, except that there is no mark under the horse. (b)
70	2.....			2	.....		* Do. Type III, Variety 9, no mark under horse, which is galloping. Both obv. and rev. enclosed within double circle, the inner lined, the outer dotted. Rev. legend as follows: (i)
							[السلطان] (cut away.)
							الا عظم ابو الفتح
							محمد بن السلطان
71	1.....			1	41,91		* Do. Type IV. Obv., horseman with leafed branch in left hand. Mint doubtful over left side of horse, and bird under horse. Both obv. and rev. enclosed within double circle, the inner lined, the outer dotted. Plate I, fig. 6. (t)
							Obv. Rev.
							السلطان زمیندار (t)      السلطان
							الا عظم ابو
							الفتح محمد بن
							السلطان
72	5.....			5	47,25		* + ‡ Do. Type V, horseman with shouldered sword. Variety 1, bare head; mint over right side of horse; below it a flower. Rev., inscription. Mint Hirat. Both obv. and rev. within three circles, a dotted one between two lined ones. Plate I, fig. 7. (t)



Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
							SHAH OF KHWARIZM— <i>Contd.</i>
							Obv. Rev.
78	1.....	1	34,50				هاروان (?) as on No. 66. (but without the mint).
							* Do. Type VII, Variety 3, similar to No. 77, but different mint and inscription. (i)
							Obv. Rev.
79	3.....	3	34,50				كربون (?) apparently as in No. 58.
							* Do. Type VII, Variety 4, similar to No. 77, but different mint and inscription. (i)
							Obv. Rev.
80	3.....	3	34,50				شفیقان [Shufírqán.] as on No. 52.
							* † ‡ Do. Type VII, Variety 5, similar to Nos. 77, 79, but different mint and inscription (2 i, 1f). Plate I, fig. 9.
							Obv. Rev.
							السلطان سبورقان (?)
							العظم علا
							الدنيا و الدين
							محمد سلطان
81	3.....	3	32,13				* † ‡ Do. Type VII, Variety 6, similar to No. 76; but the mark below is an arabesque; the mint above is the same without the final ة; rev. inscription different. (i)
							Obv. Rev.
							السلطان سبورقان (?)
							ن العظم علا
							الدنيا و الدين
							محمد بن سلطان
							N. B. What looks like a mint name, may be only an arabesque ornamental mark.

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
SHAH OF KHWARIZM—Contd.							
82	4	....	....	4	.	33,01	* † ‡ Do. Type VII, Variety 7, similar to No. 81, but arabesque mark above and three dots in line below elephant. Rev. inscription different; viz., (t) السلطان ن الا عظم علا الدنيا والدين
83	19	....	....	19	.	33,58	* † ‡ Do. Type VII, Variety 8, exactly as No. 82, but a different rev. inscription. (3 f) Rev. السلطان لا عظم علا or الا عظم علا الدنيا والدين (on one) الدنيا والدين محمد بن سلطان محمد بن سلطان
84	14	....	....	14	.	35,32	* † ‡ Do. Type VIII, bare' elephant to right. Variety 1, obv., mint above elephant; rev., inscription. Both obv. and rev. within double circle, outer dotted, inner lined. (i or b) Obv. (both in Kufic) Rev. كرهوان السلطان (similar to No. 78) الا عظم علا الدنيا والد بن محمد بن سلطان
85	3	....	....	3	.	35,32	* Do. Type VIII, Variety 2, exactly as No. 84, but style of letters of obv. mint somewhat different. (1 t). Plate I, fig. 10.
86	4	....	....	4	.	35,32	* Do. Type VIII, Variety 3, exactly as No. 84, but style of letters of obv. mint slightly indifferent. (i)

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
SHAH OF KHWARIZM—Contd.							
87	3.....			3		38,91	* Do. Type IX, bare elephant to right, with fettered legs. Variety 1, obv., mint over elephant; rev., inscription. Both obv. and rev. within double circle, the outer dotted, the inner lined. (1f). Plate I, fig. 11.
							<i>Obv.</i> کربوون (as on No. 85)
							<i>Rev.</i> اـلـطـان الـعـظـمـاءـ الـدـنـيـاـ وـالـدـيـنـ مـحـمـدـ بـنـ سـلـطـانـ
88	12.....	12				38,91	* † ‡ Do. Type IX, Variety 2, exactly as No. 87, but style of letters of obv. mint slightly different. (i, some ȳ)
							<i>Obv.</i> کربوون (as on No. 85.)
							<i>Rev.</i> (as on No. 87).
89	12.....	12				38,91	* † ‡ Do. Type IX, Variety 3, similar to No. 88, but inscription different. (i, one t)
							<i>Obv.</i> کربوون (as on Nos. 89, 84.)
							<i>Rev.</i> (as on No. 84.)
90	2.....		2			38,91	* Do. Type IX, Variety 4, exactly as No. 89, but style of letters of obv. mint slightly different. (i)
							<i>Obv.</i> کربوون (as on Nos. 85, 87).
							<i>Rev.</i> (as on Nos. 84, 89).

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
SHAH OF KHWARIZM—Contd.							
91	1.....			1		42.81	* Do. Type X, elephant-rider with lance at charge, to left. Variety 1, obv., mint below elephant; rider bare-headed. Rev., inscription. Both obv. and rev. within double circle, outer dotted, inner lined. (i) Plate I, fig. 12.
							Obv. Rev. السلطان محمد بن سلطان ن العظيم على الدنيا والدين Mohamed bin Sulṭan
92	1.....			1		38.43	* † ‡ Do. Type X, Variety 2, similar to No. 91, but on obv. no mint; bow-like canopy over rider's head; dot over elephant's head; rev. legend different. (i) Plate I, fig. 13.
							Rev. legend, as on No. 83.
93	20.....	20....				47.58	† ‡ Do. Type XI, lettered surfaces, within circles. Variety 1, as in B. M. C., vol. II, Nos. 596—600 (see Plate VII, fig. 599). (i, some f.)
						45.11	
94	1.....	1....				34.92	Do. Type XI, Variety 2, as in B. M. C., vol. II, No. 594. (i)
95	3.....	3....				43.25	* † Do. Type XI, Variety 3. Obv. and rev. within double circle, outer dotted, inner lined. On obv., two annulets on each side of the inscription; also on rev. in diverse places. (i)
							Obv. Rev. السلطان محمد بن سلطان ن العظيم على الدنيا والدين Mohamed bin Sulṭan لشیعیان ابو الفتح



Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
SHAH OF KHWARIZM.—Contd.							
101	3.....	8...				45,37	Rev. ابوالفتح بن السلطان [ تکش ] (lost)
							* ‡ Do. Type XIII, a small inner circular area on both obv. and rev.; the latter are both surrounded by a double circle, outer dotted, inner lined. Variety 1, both inner areas formed by three circles, a dotted between two lined; within, mint Zamin-dawar. (i) Plate I, fig. 15 a and b.
							Obv. ابوالفتح بن Margin: السلطان الاعظم علاء الدين والدين
							Area: دار مين
102	1.....	1...				38,60	* Do. Type XIII, Variety 2, like No. 100 in every respect, except that the circles forming the inner area are wider apart from one another, thus causing the margin to be narrower. Legends as in No. 101. (i)
103	2.....	2...				41,99	* Do. Type XIII, Variety 3, obv. area formed by two lined circles; rev. area by three circles, a dotted between two lined; within both areas a boss. (i)
							Obv. ابوالفتح محمد بن Margin: السلطان الاعظم علاء الدين والدين
							Area: boss Area: boss
104	1.....	1...				52,08	* Do. Type XIV, two-lined square areas occupying whole of obv. and rev. faces; segments inscribed. Almost illegible. (i)





Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
111	1 ...	1 ...	1 ...			34,85	SHAH OF KHWARIZM.— <i>Contd.</i> * <b>Do.</b> doubtful. <i>Type XX</i> ; obv., maned lion standing to left, below a dot, above mint <i>Shafūrqān</i> . Rev., inscription within lined circle, nearly obliterated. <i>Obv.</i>  <i>Rev.</i> ..... ..... 
112	1 ...	1 ...	1 ...			58,63	GHAZNAWIS AND GHORIS, ETC. <b>Masa'ud I.</b> Two circular areas and margins, as in B. M. C. of Or. Coins, vol. II, No. 524 (p. 157), but barely legible. ( <i>i</i> )
113	1 1.....					82,70	* <b>Farukhzad ibn Masa'ud.</b> Similar to No. 546 in B. M. C. of Or. Coins, vol. II, p. 166; but star (six-rayed) at top of rev. area, and <i>zafar</i> (زفاف, sq W. Rodgers) at top of obv. area; date 418; the remainder identical. The outer marginal legend of obv. is nearly gone; that on reverse much cut and obliterated. ( <i>f</i> )
114	1 .....	1				45,56	<b>Ibrahim ibn Masa'ud</b> ; with Bull rev., and lettered surface on obv., as in B. M. C. of Or. Coins, vol. II, No. 561 (p. 172), and in Proceedings, A. S. B., for 1881, p. 6. ( <i>t</i> )
115	1 .....	1 ...				45,69	<b>Undetermined.</b> *Probably Ghaznawi. Legends illegible; but on right hand side of the legend in the area, there is a perpendicular mark, which is indistinguishable on the obv., but clearly  on the rev. Compare similar marks on Mahmud's coin, Pl. V, No. 458 in B. M. C., vol. II, p. 131. ( <i>i</i> )
116	1 1.....					41,55	* <b>Ghiyāsu-d-dīn Muhammad bñ Sám.</b> Two circular areas; both margins entirely obliterated. *

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
GHAZNAWIS AND GHORIS.— <i>Contd.</i>							
							<i>Obr.</i> <i>Rev.</i>
					.		السلطان الا عظيم
					.		عياث الدين و الدين
					.		ابو المظفر محمد
					.		الله محمد
					.		بن سام حسلو (?)
					.		رسول الله
					.		..... (illegible)
					.		الناصر الدين
					.		.....
							Mr. Rodgers reads on the obv. doubtfully قشلو or حسلو. Plate II, fig. 18.
117	1	1	1	....	....	267,35	<p><b>Do.</b> Same type, but much heavier, than No. 6 in J. A. S. B., vol. LII, p. 56 (Pl. IV, fig. 6). Without mint; but date 600 A. H. The rev. margin, as Mr. Rodgers observes, gives a quotation from the Qurán, Surah IX, 33,</p> <p>هوالذى ارسل رسوله باليدي ودين الحق ليظهره على الدين كلها [ ولوكرة المشركون ]</p> <p>the concluding portion of which, viz. that within brackets, is never given on these gold coins. (g)</p>
118	1	1	1	....	....	232,80	* <b>Do.</b> Very similar to No. 117, but with mint Ghaznah, and same date 600 A. H. (g)
119	1	1	1	....	....	134,73	* <b>Do.</b> The same as No. 117, except in the matter of weight; also without mint. Its date is 600 A. H. (f)
120	1	1	1	....	....	181,51	<b>Do.</b> Same type, as No. 117, but of smaller size; date 603 A. H., mint obliterated (Ghaznah?). (t)
121	1	1	1	....	....	122,76	<b>Do.</b> Same as No. 120, except in the matter of weight. Mint Ghaznah; date obliterated (600?).
122	2	2	2	....	....	43,86 42,78	<b>Do.</b> Type: Turki horseman, exactly as published, by Mr. Rodgers, in J. A. S. B., vol. LII, p. 55 (Pl. IV, fig. 1.) (1 t)

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
123	2				2	56,68 45,45	GHAZNAWIS AND GHORIS— <i>Contd.</i> <b>Do.</b> Doubtful. Inscribed circular areas. <i>Obv.</i> <i>Rev.</i> [سلطان لاعظم ع] [جات] ... رجب
124	1	1	1	1	1	116,13	* <b>Ghiyásu-d-dín</b> and <b>Muizzu-d-dín bin Sám.</b> Type the same as in No. 117. A silver coin of this type has been published by Dr. Stülpnagel in J. A. S. B., vol. XLIX, p. 31 (Pl. IV, No. 111). It shows no mint, but bears the date 599 A. H. ( <i>f</i> )
125	1	1	1	1	1	45,72	* <b>Do.</b> Type, four concentric circles, exactly as in the silver dirhem, published by Dr. Stülpnagel, in J. A. S. B., vol. XLIX, p. 30 (Pl. IV, No. II). No mint; but date 599 on the rev. with Muizz' name. ( <i>t</i> )
126	2	2	2	2	2	45,95 42,52	<b>Muizzu-d-dín and Táju,d-dín Ildaz.</b> Published by Mr. Rodgers, in J. A. S. B., vol. XLIX, p. 210 (Pl. XVIII, No. 17). See also Ar. Ant. Pl. XX, fig. 18. ( <i>t</i> )
127	1	1	1	1	1	50,96	‡ <b>Muizzu-d-dín bin Sám.</b> Type, Turki horseman; exactly as in Chron., p. 15, No. 6 (Pl. I, fig. 5). ( <i>t</i> )
128	1	1	1	1	1	48,19	<b>Do.</b> Type, Rájpút horseman; exactly as in Chron., p. 15, No. 5, (Pl. I, fig. 4). ( <i>t</i> )
129	7	7	7	7	7	55,06	‡ <b>Do.</b> Type, bull and horseman, exactly as in Chron., p. 15, No. 10, (Pl. I, fig.). ( <i>t</i> )
130	1	1	1	1	1	37,44	* <b>Do.</b> Type, on both obv. and rev., an inscribed hexagon formed by two interlacing equilateral triangles. ( <i>t</i> ) <i>Obv.</i> * <i>Rev.</i> سلطان (؟) بن معاذ سام

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
131	1.....	1...	.	.	.	43,51	GHAZNAWIS AND GHORIS— <i>Contd.</i> Do. Type, circular areas, enclosed in dotted ring, exactly as published, by Mr. Rodgers, in J. A. S. B., vol. XLIX, p. 81, (Pl. V, fig. 6). (i) <i>Obv.</i> <i>Rev.</i> عَدْل مُحَمَّد
132	1.....	.	1	.	.	47,85	† Ghiyásu-d-dín Mahmúd bin Mu-hammad bin Sám. Type, Rájpút horseman, exactly as in Chron. p. 32, No. 25, and Journal R. A. S., vol. IX, p. 177.
133	1.....	.	1	.	.	40,59	* † ‡ Do. Type, elephant rider to left. Variety 1, similar to No. 91, but without lance at charge; with goad ( <i>ankus</i> ) in right hand. Plate I, fig. 19. (f) <i>Rev.</i> السُّلْطَان الْأَعْظَمْ غَيَّاث ثَالِثُ الدِّينِ ابُو الفَتَحِ مُحَمَّد دَيْنِ مُحَمَّد سَام
134	1.....	1...	.	.	.	38,85	* Do. Variety 2, the same as No. 133 in all respects, except slightly different arrangement of rev. inscription. (i) <i>Rev.</i> السُّلْطَان الْأَعْظَمْ غَيَّاث الْدِينِ ابُو الفَتَحِ مُحَمَّد [lost] [ ] دَيْنِ مُحَمَّد سَام
135	1.....	1...	.	.	.	42,06	* Do. Variety 3, similar to No. 133; but bow-like canopy over rider, and slightly different rev. inscription. (i) <i>Rev.</i> السُّلْطَان نَ الْأَعْظَمْ غَيَّاث ثَالِثُ الدِّينِ مُحَمَّد دَيْنِ مُحَمَّد سَام } much worn.

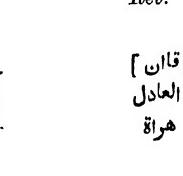
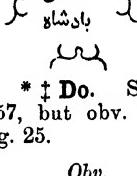
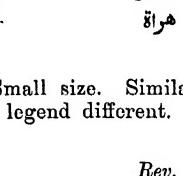
Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
136	1.....		1....			37,10	GHAZNAWIS AND GHORIS— <i>Contd.</i> * † ‡ Do. Variety 4, similar to No. 133, but with lance at charge, and somewhat different rev. inscription. (f) <i>Rev.</i> ﴿الظاهر﴾ الا عظيم ابو الفتح مصطفى بن محمد سام
137	1.....	1....				51,18	Táju-d-dín Ildaz. Type, Turkí horseman, as published by Mr. Rodgers, in J. A. S. B., vol. LII, p. 55 (Pl. IV, fig. 2). (t)
138	5.....	5....				51,05	‡ Do. Type: Rájpút horseman, as in Ar. Ant., Pl. XX, fig. 9. (t)
							NISABURI AMIRS.
139	1 1.....					31,24	‡ Tughán Sháh. Circular areas with inscribed margins, as in B. M. C. of Or. Coins, vol. III, No. 313 (Pl. VI, fig. 313). Mint obliterated, date 57*. (t) <i>Obv. margin:</i> بسم الله ..... و سبعين خمسة أيام
140	1 1.....					26,15	‡ Do. Same type as No. 139, but otherwise as in B. M. C. of Or. Coins, vol. III, No. 314. Mint and date lost. (i)
							BENI ZENÓI ATABEGS OF MOSIL.
141	1 1.....					87,23	* Badru-d-dín. Lúlú. Mint Mosil, date 650; in every respect like No. CLXXX in Num. Or., p. 170, (Pl. X). It differs from B. M. C., vol. III, No. 574 (Pl. X) only in the omission of the word سلْم, in the second line of the rev. area inscription, and in the date. (g)
							GREAT SELJUQTS.
142	1.....	1....				48,36	Muhammad. Lettered surfaces, enclosed within double lined circles. The obv. is marked with <i>fath</i> , the rev. with

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
							GREAT SELJUQIS— <i>Contd.</i>
							'adl, as in B. M. C., vol. III, No. 67, p. 34, 35. (i)
143	1.... 1....	.	.	.	.	42,58	Obv. فَتَحْ عَلَى الْمُحَمَّدِ رَسُولُ اللَّهِ [RUMI SELJUQIS.]
							Rev. عَدْلٌ Rest illegible.
144	4..... 4....	.	.	.	.	27,20	N. B. On these Maliks, see Major Raverly's translation of the <i>Tabaqat-i-Nasiri</i> , pp. 183-202.
							† Ahmad bin Muhammad. As described and figured in B. M. C. of Or. Coins, vol. III, No. 34, (1 f, another broken in fragments).
145	1..... 1....	.	.	.	.	29,01	* † Khalaf ibn Ahmad. Type: circular areas with inscribed margins, on both obv. and rev. The coin is in indifferent condition, and the legends difficult to read. Mr. Rodgers remarks as follows:
							" Obv.: بن احمد under خلف in tughra. Rev.: etc. معاً امرؤه الامير ابو جعفر"
146	18..... 18....	.	.	.	.	51,81 43,66	Margins not quite legible, but the mint Sijistán is quite plain."
							† Táju-d-dín Harab, sixth in descent from Khalaf. Type: obv., quarter-foil within double-lined circle; one pellet in each segment; rev., lettered surface within three circles, the inner and

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
							MALIKS OF SIJISTAN—Contd.
							outermost lined, the central dotted. Plate II, fig. 20. (f)
147	1.....	1....	59,40				Obv. Rev.
							تاج لله حرب بن محمد الدين محمد رسول الله الناصر الدين محمد
148	16.....	16....	52,46	59,90			The obv. reads: <i>Táju-d-dín Harb bin Muhammad.</i>
							‡ * Ruknu-d-dín Bahrám Sháh, grandson of Táju-d-dín. Type, obv. and rev., lettered surfaces within double circles, inner dotted, outer lined. Plate II, fig. 21. (t)
149	16.....	16....	52,46	59,90			Obv. Rev.
							رکن الدین الله ابو مظہور بن محمد بهرامشاه رسول الله الناصر الدين
150	16.....	16....	52,46	59,90			† ‡ Táju-d-dín Nasar bin Bahrám Sháh. Type, same as No. 146.
							Obv. Rev.
151	16.....	16....	52,46	59,90			تاج The same as on
							نصر بن No. 146, but omitting بهرامشاه final محمد. الدين
							Apparently identical with Nasratu-d-dín, another grandson of Táju-d-dín.

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
149	3.....	3...	51,66 51,22 44,72				MALIKS OF SIJISTAN—Contd. * † Asadu-d-din bin Harab. Type, same as No. 146. (t)
							Obv. Rev. عَصْدَ لَهُ ابوالظفر مُحَمَّد ابن حرب رسول الله الناصر الدين
150	6.....	6...	39,14				Not mentioned in Major Ravery's list. * † Undetermined. Obv., circular area with marginal inscription; rev. lettered surface within lined circle. (one t) Plate II, fig. 22.
							Obv. Rev. Area : ..... (illegible). حرب لا إله إلا الله Margin : illegible. محمد رسول الله الناصر الدين الله محمد
151	1.....	1...	40,82				* Undetermined. Obv. worn blank; rev. shows only الناص، and traces of ﷺ over it. (b)
							MONGOL IL-KHANS OF PERSIA.
152	1 1.....	.....	50,21				* Undetermined. Circular areas with inscribed margins, on both obv. and rev. The margins are nearly gone, and the areas are much worn. Date *77. The legends as read by Mr. Rodgers, are as follows:
							Obv. Rev. خان لله الخاقان العادل لا إله إلا الا عظيم ..... محمد الله ..... رسول الله امام المسلمين ..... ارسلان Rev. margin: سبع و سبعين .....

Serial Number.	Number of Coins.	METAL.			Weight in grains.	Description.
		Gold.	Silver.	Copper.		
153	1.....	1...			63,52	MONGOL IL-KHANS OF PERSIA. † Jingis Khán. <i>Type</i> : lettered surfaces within double circle, the outer dotted, the inner lined, on both obv. and rev. (t) <i>Obv.</i> Rev. عَدْلٌ النَّاصِرُ خَاقَانٌ لَّدِينِ اللَّهِ الْأَعْظَمُ اَمِيرُ الْمُؤْمِنِينَ
154	1....	1.....			46,15	* Hulágú Il-Khán. <i>Type</i> , as described and figured in B. M. C., vol. VI, Nos. 21, 25, and Num. Or., No. CCLXXI. But at the bottom of the obv. area is the mint <i>Isfardáin</i> . Both margins are entirely cut away.
155	1....	1.....			42,60	* Abága Il-Khán, Obv. has inscription in Mongol characters, giving the name <i>Abágáiún</i> ; rev. has the devise of the Seljúqi coins (lion with kalimah), as on No. 143. (i)
156	1....	1.....			41,41	* Do. Size and type like B. M. C. of Or. Coins, vol. VI, No. 48; but the legend on the obv. square area is as on <i>ibid.</i> No. 51. <i>Obv.</i> Rev. Square area: لا إله إلا الله مongoł وَحْدَةٌ لَا شَرِيكَ لَهُ لِجَانْ محمد رسول الله
157	1.....			1	62,74	Marginal sections: ... سَنَةُ اَحَدِي ... * † Do. Small size; lettered surfaces. Plate II, fig. 23. The legends as read by Mr. Rodgers are: <i>Obv.</i> Rev. عَدْلٌ اللَّهُ الْمُحَمَّدُ رَسُولُ اللَّهِ

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
158	2.....	.	.	.	.	63,55 66,84	MONGOL IL-KHANS OF PERSIA. There are four minute crude letters in the space between <b>ال</b> and <b>محمد</b> which may possibly be <i>Abagha</i> in Mongol characters. <b>* † ‡ Do.</b> Small size; obv. legend surrounded by arabesques within circle; rev. legend within circle. Plate II, fig. 24. <i>Obv.</i>  <i>Rev.</i> 
159	1.....	.	.	.	.	63,29	<b>* † Do.</b> Small size. Similar to No. 157, but obv. legend different. Plate II, fig. 25. <i>Obv.</i>  <i>Rev.</i> 
160	5... 5.....	42,52 41,19 41,49 42,43 42,87					<b>* † ‡ Do.</b> Type, as in B. M. C., vol. VI, Pl. II, No. 41, but instead of stars there is an arabesque between the first and second lines of the legend in the square area. The segments contain arabesques, except one, which has the mint Marv (مرو).
161	1... 1.....	41,97					<b>* Do.</b> In all respects like No. 160, except that the mint is <i>Isfardín</i> (اسفرابن). (f)
162	1... 1.....	42,61					<b>* Do.</b> Similar type to No. 160, but obv. inscriptions different; those in the marginal segments being in Mongol characters. Only the legend <i>Khaghanu</i> (the Great Khan's) in the top-segment is legible.

Serial Number.	Number of Coins	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
163	1....	1....				49,37	MONGOL IL-KHANS OF PERSIA—Contd. ble; the name which would probably have been in the bottom segment is entirely rubbed off. This is most unfortunate, as it has been impossible hitherto to determine the coins of this type with certainty. (i) <i>Obv.</i> . . . . . <i>Rev.</i> Area : عَلَى إِلَهٍ مُّنْتَهٍ وَحْدَهُ لَا شَرِيكَ لَهُ العَادِلُ [الله] رَسُولُ اللَّهِ in ornamented Segment on top : Khaghanu. hexagram. † * ‡ Do. Type : obv., circular area with inscribed margin ; rev., scolloped circular area with inscribed margin. Both area legends as in No. 162 ; rev. marginal legend was in Mongol character, of which only traces of last word ( <i>luk sen</i> ) visible. Obv. margin entirely rubbed away. (i)
164	1.....	1.....				42,56	<i>Obv. area :</i> As in No. 162. <i>Margin :</i> illegible. <i>Rev. area :</i> القان العادل <i>Margin :</i> ..... <i>luk sen</i> . * Do. Type : circular areas with inscribed margins on both sides. Obv. margin entirely rubbed away ; on the rev. margin there was the date. (i)
165	1....	1....				39,14	<i>Obv. area :</i> As in No. 162. <i>Margin :</i> illegible. <i>Rev. area :</i> القان [ لا ] العادل <i>Margin :</i> ..... سنه ثمان * Do. Type : circular area with inscribed margins. Obv., creed in area, with date on margin ; rev., a bow with 2 dots within it, under the titles. Plate II, fig. 26.

Serial Number.	Number of Coins	METAL.			Weight in grains.	Description.
		Gold.	Silver.	Copper.		
						MONGOL IL-KHANS OF PERSIA—Contd.
						Obv. area : Rev. area :
						الله قان
						لا إله إلا العادل
						الله محمد
						رسول الله
						Margin: ضرب هذا الـ.....
166	1 ...	1 .....	39,89			* Do. Type: similar to No. 165; but date on rev. margin, and no dots in the bow.
						Obv. area : Rev. area :
						الله قان
						لا إله إلا العادل
						محمد
						Margin: ضرب رسول ستماية
						Margin: illegible.
167	1 ...	1 .....	43,60			* Do. Type: obv., square area within circle; rev., similar area with a bow below titles. Mint Marv, date 6**. Plate II, fig. 27.
						Obv. area : Rev. area :
						الملك الله
						لا إله إلا
						الله محمد
						قان العادل
						رسول الله
						سکه مرو
						و ستماية
						Segment at bottom: others illegible.
168	1 ...	1 .....	39,88			Argun. As described and figured in B. M. C., vol. VI, No. 60. Mint Baghdad, date 68*. Mr. Rodgers read the mint Qazvin, which he supposes to be in Persia. There is no star either on the obv. or rev. (g)
169	2 ...	2 .....	38,23 37,67			* † ‡ Do. Similar to No. 168; but segments on obv. read as follows:
						top: مرو

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
							MONGOL IL-KHANS OF PERSIA—Contd
							left : ستمايه (?)
							bottom : مرو
							right : تماين ,
							giving the mint <i>Marw</i> apparently twice, and the date 68* incomplete.
170	1....	1.....				34,98	* Do. Similar to No. 168, but in obv. area, over $\$1$ , a quarter-loil instead of the star of B. M. C., vol. VI, No. 60. Segments illegible, except on the left side مرو (i)
171	1....	1.....				38,10	* Do. Similar to Nos. 168 and 170, but in obv. area, over $\$1$ , a pyramid instead of a star. Segments, above.....پر, right hand باریان ; other two illegible. Date : 8*. (i)
172	1....	1.....				38,39	* + † Do. Similar to No. 168; but right hand segment contains a bow; the three others are illegible. (i)
173	2....	2.....				38,83 36,81	* + † Do. Similar to No. 169, but there is a bow within the rev. area, to the right of the Mongol legend. The segments read as in No. 169, but in different order: top : مرو left : وشان Mint: Marw. bottom : مرو Date: 68*. right : ستمايه...
							The right hand segment shows traces of some more letters; and it may possibly have contained the unit figure. Plate II, fig. 28.
174	2...	2.....				40,70 38,55	* + † Do. Same general type as in No. 168, but the Mongol legend on rev. is enclosed within a double circle, the outer dotted, the inner lined. The obv. area is

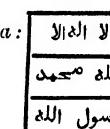
Serial Number.	Number of Coins	METAL.				Weight in grains	Description.
		Gold.	Silver.	Copper.	Mixed.		
							MONGOL IL-KHANS OF PERSIA—Contd. marked by a quarter-foil as in No. 166. The segments read as follows:
					.		قازان : <i>Rev.</i> بازار اردو <i>Rev.</i> عادل بازار اردو in minute letters شہزادہ (?) between 2nd and 3rd lines.
175	2... 2....	39,43					Mr. Rodgers remarks on this coin: “This was struck apparently by Gházán or Qázán, the son of Arghun, at the Bazar of the Camp.” Plate II, fig. 29.
		39,37					* † <b>Do.</b> Same general type as in No. 168, but the square area in obv. is formed by dots, instead of lines. The obv. area is marked by an arabesque. The obv. seg- ments read as follows. Mint <i>Nisábúr</i> , date *84.
							<i>Obv.</i> نيسابور <i>Rev.</i> سنة اربع نيسابور ثماين in minute letters right: illegible between 2nd and 3rd lines.
176	1... 1....	37,83					* <b>Do.</b> Same general type as in No. 168, but the Mongol legend on rev. is en- closed in three circles, the exterior ones lined, the middle one dotted. The segments read as on No. 174, but in a different order. Mint <i>Bazár Urdú</i> . (i)
							بازار اردو <i>Rev.</i> قازان illegible, except bottom } illegible. 1st line. right }



Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
180	1...	1.....	37,40	MONGOL IL-KHANS OF PERSIA-Contd.  Obv. قان الا عظيم Area: لا اله الا الله الله محمد رسول الله illegible scrawls ارغون بادشاهه عادل خلد Margin: illegible. Margin: ..... buksen.  Rev. * Do. Type, obv., square area, the segments apparently only filled with dots; rev., small circular area formed by three circles, one dotted between two lined ones; with inscribed margin; mint <i>Astaribâbûl</i> , date [68]5. Plate II, fig. 32. (f)			
181	1...	1.....	42,66	Obv. وان الله Area: لا اله الا الله الله محمد رسول الله Margin: على واه شهور: على واه شهور Rev. ... استرياد شهر: ..... سنه خمس Segments: dots.  Mr. Rodgers read the date <i>نمان</i> , and observes: "I believe this is the first coin on which appears the formula <i>علي واه</i> ." (علي واه)			
182	1...	1....	20,26	* Do. Type: same as in No. 156. Obv. legends same as in No. 152; segments, which probably contained the mint and date, illegible. Rev., Mongol legend with <i>Arghun</i> . (t)			



Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
							MONGOL IL-KHANS OF PERSIA—Contd.
							Obv. Rev.
							Area:      ﷺ Khaghanu
					.		﴿ Arbad
					.		ﴽ Arghunu
					.		رَسُولُ اللَّهِ Deledkeksen
					.		Segments: top اَسْفَرَبَنْ Manghu
					.		left      } cut away
					.		bottom      } arabesque.
					.		right: ..... فی
							The fourth line of the Mongol legend seems to read as in B. M. C., vol. VI, Pl. II, No. 85. The word in the fifth line is new, either manghu or manghnu.
187	1 ... 1.....				42,93		* Do. Type: similar to No. 168, but obv. legend as in No. 186, and the whole exceedingly clipped, to reduce size. Mint Nisábur. Obv. segments as follows:
							Top يَسِبُورْ ; left and bottom cut away ;
							right: ..... فی
							BUKHARA HOUSE OF TIMUR.
188	1 ... 1.....				78,07		Sháh Rukh. As in B. M. C. of Gr. Coins, vol. VII, Pl. II, No. 61. Date 828, but no mint. (f)
189	1 ... 1.....				79,06		Do. Same type as No. 188, except that the corners of the obv. square form small ringlets. Mint Sabzawár (سبز وار) between 3rd and 4th lines of rev. legend. No date, unless worn away below last line. (f)
190	1 ... 1.....				74,41		Do. Same type as No. 188, but a rosette inserted in rev. between خ and مَادَر. Mint Salṭáníyah (سلطانیہ), date * 47. The obv. is nearly effaced by being double struck

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
191	1 ... 1 ....					77,98	BUKHARA HOUSE OF TIMUR—Contd. with بود ب. In B. M. C., vol. VII, No. 59, the date occupies the place of the rosette. (i) Do. Obv., square area divided into three compartments, with one line of creed in each; inscribed segments, entirely gone. Rev., circular area with illegible mint and date 848; inscribed margin, nearly gone. Rev. area is counterstruck with Abu Sa'id's name.
							Olv. Rev. Counter. Area :  Area : ضرب (؟) كوركان ..... ابر سعيد ..... سلطان
192	1 ... 1 ....					70,70	Segments: illegible. Margin: illegible. Mr. Rodgers reads the date 848. This is doubtful, however; it may be 868.
193	1 ... 1 ....					76,66	Do. Doubtful. Counterstruck with 898 Khán (خان); original legends illegible.
•							Husain Baikara, Governor of Khorásán (?). Compare B. M. C., vol. VII, No. 123, 126. Counterstruck in lozenge, on obv. بود استراباد (Asturábad); on rev. in smaller lozenge ب بود هرایه (Hirál). Ascription of original coin unknown.
							LINE OF SHAIBAN.
194	1	1 ....				69,54	Abdulláh II. Too illegible to be determined with certainty. Obv. area has the creed; the rev. area seems to read as in B. M. C., vol. VII, No. 150.

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
LINE OF SHAIBAN— <i>Contd.</i>							
							الله ن ع بد بادر خ
195	1.....	1....	40,47	Mr. Rodgers ascribes it to Iskandar Sháh (as <i>ibid.</i> No. 145).			
				Undetermined. On obv., in scolloped area, mint <i>Balkh.</i> ( <i>i</i> )			
196	1.....	1....	48,58	Undetermined. Two circular areas. ( <i>i</i> )	Obv.	Rev.	
				.....	.....	خرب	
				لا عظم		(?) صرو	
				والدين			
MANGIT DYNASTY.							
197	1 1.....	70,50	† Muzaffaru-d-dín. A modern tillá; similar in type to B. M. C., vol. VII, Pl. V, No. 179. Mint <i>Bukhárá</i> , date 1297. Legends as <i>ibid.</i> No. 179. ( <i>g</i> )				
198	1.... 1.....	48,25	Do. Haidári type, as in B. M. C., vol. VII, Pl. V, No. 212. Mint <i>Bukhárá</i> , date 1278. ( <i>t</i> )				
199	1.... 1.....	48,20	Do. A variety of No. 198; but with date 1283 on reverse. Mint <i>Bukhárá</i> . ( <i>t</i> )	Obv.	Rev.		
				شريف	عا محمود		
				خرب بخارا	قيمة		
					حیدر مرحوم		
					امير		
200	1..... 1...	83,66	Undetermined. Broad thin piece, about $1\frac{1}{2}$ inches in diameter; bilingual, Persian and Chinese. Obv., small circular area with سکه بخارا (money of <i>Bukhárá</i> ); broad				

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
		.	.	.	.		
MANGIT DYNASTY— <i>Contd.</i>							
							ornamental margin, apparently with traces of Persian inscription. Rev., small octagonal area with Chinese legend; broad ornamental margin, apparently with Arabic inscription.
ŞAFAWI DYNASTY OF PERSIA.							
201	1...	1.....				40,01	Ismá'il I. As described and figured by Mr. Oliver in J. A. S. B., vol. LVI, Pl. I, No. IV. Mint <i>Nírooz</i> , date 929. About one-third is broken off.
202	1...	1.....				79,48	† Husain bin Sulaimán. As in J. A. S. B., vol. LVII, Pl. II, No. XXIV. Mint <i>Isfahán</i> , date 1130. With a brass loop for suspension. (g)
203	1...	1.....				76,96	Do. The same, but mint Tabríz, date 1131. (g) With a brass loop for suspension.
204	1...	1.....				74,15	Do. A variety of No. 202; the obv. only, but not the rev., has a marginal circle of pellets. Mint <i>Isfahán</i> , date 1120. With a brass loop for suspension. (g)
205	1...	1.....				82,16	† Do. Another variety of No. 202; as in J. A. S. B., vol. LVI, Pl. II, No. XXI. The obv. margin is inscribed, the rev. margin is studded with pellets; the areas are formed by dotted circles. Mint <i>Qazwin</i> , date 1131. With a brass loop for suspension; also pierced near margin. (g)
206	• 1...	1.....				80,40	Do. Another variety of No. 202; as in J. A. S. B. vol. LVI, Pl. II, No. XXII. The obv. margin inscribed, the reverse ornamented with floral design. Mint <i>Tiflis</i> , date 1132. With brass loop for suspension. (g)
207	1...	1.....				76,90	* Mahmúd. Type the same as No. 204; obv., circular area with margin studded with pellets; rev., lettered surface without margin. No mint or date. With a brass loop for suspension. Plate II, fig. 34.

Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
							SAFAWI DYNASTY OF PERSIA—Contd.
					.		Obv. Rev.
					.		عَلَى إِلَهٍ مَّوْلَى سَكَه صَاحِبِ الْمَرْأَةِ مُحَمَّدٌ تَوْفِيقُ اللَّهِ اَمِيرُ مَدِيهِ... كَاهْ مُحَمَّد سَيِّدُ لِي اللَّهِ وَسَيِّدُ (only partially legible.)
208	1....	1.....			75,29		Ashraf. Type the same as No. 204; like No. 200, p. 67, in B. M. C., of Sháhs of Persia. Mint <i>Isfahán</i> , date 1137. With brass loop for suspension. (g)
209	1....	1.....	.		85,05		† Tahmásپ II. Type similar to No. 202, but the areas are formed by dotted circles, as in Num. Or., No. DLXXXI, Mint <i>Isfahán</i> , date 1147. With a brass loop for suspension. (g)
210	1....	1.....	.		76,37		Do. A variety of No. 209, obv. margin inscribed, as in J. A. S. B., vol. LVI, Pl. III, No. XXIX. See also No. 150, p. 56 of B. M. C., of Sháhs of Persia. Mint <i>Tabríz</i> , date 1134. With a brass loop and perforation for suspension. (g)
211	1....	1.....	.		82,44		Do. The same as No. 210, but mint <i>Mashhad Muqaddas</i> , date 1137. The margins are entirely cut away, with the exception of one trace at the side with ولی on the obv. With a brass loop for suspension. (i)
212	2....	2.....	.		78,48 77,94		Nádir. As described and figured by Mr. Oliver, in J. A. S. B., vol. LVI, Pl. III, No. XXXV, and B. M. C. of Sháhs of Persia, No. 1, p. 72. Mint <i>Mashhad</i> , date 1150. In one specimen the date is nearly rubbed out. With brass loop for suspension. (f)
213	1....	1.....	.		61,24		* Do. As figured in Num. Or., No. DLXXXV, and described on p. 472. The margins are nearly rubbed away, hence mint and date almost illegible, but probably <i>Mashhad</i> 1150. See also J. A. S. B., vol.



Serial Number.	Number of Coins.	METAL.				Weight in grains	Description.
		Gold.	Silver.	Copper.	Mixed.		
219	1 ... 1 ....	.	.	.	.	41,44	AFGHANISTAN—Contd. Do. A quarter Rupee. Mint gone; date 1241. Most of the legend gone.
							Obv. Rev.
							.....
							ستان محمد
							١٢٤١
							السلطنة
							....
							ضرب
220	1 ... 1 ....	.	.	.	.	141,65	'Abdu-r-Rahmán. A rupee. Mint Kábul, date 1298. Very imperfectly struck, showing portion only of legends; edges much hacked about.
							Obv. Rev.
							میو ضرب
							دار
							من
							عبد
							السلطنة
							[کابل]
							الر ١٢٩٨
221	1 ... 1 ....	.	.	.	.	143,10	Do. A rupee. Another Variety. Mint and date cut away. In the same condition as No. 220.
							Obv. Rev.
							اہم ضرب
							دار
							الرحمن
							[عبد]
							....
222	5 ... 5 ....	.	.	.	.	142,17 141,52 141,21 138,41 137,75	Undetermined. All Rupees. Mint Kábul; dates, only visible on three, ** 97, *** 4, **** 4. In the same general condition, as Nos. 220 and 221.
							Obv. Rev.
							ن ضرب دار
							حبل کابل
							يا الزما السلطنة
							[12] 97
							ما
							ياصاحب الزمان
					i. e.		



Serial Number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
AFGHANISTAN—Contd.							
229	1....	1....	77,26	هرا	عَدْل	on two of the pedals ; the rest illegible. Rev., in round area :	فِي خَمْس سَنَة وَخَمْسِين
230	1.....	1....	46,82	Undetermined.	Another variety of No. 225, but of much larger size. Mint Hirát, date 919.	Obv. ٩١٩ سَنَة بِ هَرَاء [ضَر]	
231	1.....	1....	34,24	Undetermined.	Another variety of No. 225; mint Hirát (?), date gone.	Obv. ضَر دارالْمُطَّهَّر هَرَاء (?)	
				RAJPUTS OF INDIA.			
232	1.....	1	52,02	Prithví Rája.	As in Ar. Ant., Pl. XIX, fig. 18; Ind. Ant., vol. I, pl. XXV, fig. 21, pl. XXVI, fig. 30; also Chron., p. 64, No. 38. (t)		
233	4.....	4	53,23	Cháhada Deva.	With legend <i>Samantadeva</i> ; as in Ar. Ant., Pl. XIX, fig. 16; also Chron., No. 39, p. 70. (t)	51,97	
234	2.....	2	51,45	Do.	With legend <i>Samasarola</i> ; as in Chron., No. 40, p. 70, pl. I, fig. 15, also Ar. Ant., Pl. XIX, fig. 31, 34, 37; Ind. Ant., Pl. XXVI, fig. 31. (t)	50,74	

Serial number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
RAJPUTS OF INDIA.—(contd)							
235	3.....	3	50,16 49,07 47,10	XIX, fig. 19, 23, Ind. Ant., Pl. XXV, fig. 16, Pl. XXVI, fig. 27, J. R. A. S., vol. IX, fig. 13; also Chron., p. 62, No. 34. ( <i>t</i> )	50,03	Madana Pála. As in Ar. Ant., Pl. XIX, fig. 19, 23, Ind. Ant., Pl. XXV, fig. 16, Pl. XXVI, fig. 27, J. R. A. S., vol. IX, fig. 13; also Chron., p. 62, No. 34. ( <i>t</i> )	
236	1.....	1	50,03	vol. IX, fig. 11, 12; also Chron., p. 62. No. 33. ( <i>t</i> )		Sallakshana Deva. As in J. R. A. S., vol. IX, fig. 11, 12; also Chron., p. 62. No. 33. ( <i>t</i> )	
MUGHALS OF INDIA.							
237	1.... 1....	1	175,25			Farrokh Siyar. A rupee. As in Num. Or., No. DCCCCXII, but mint Dárn-i-Saltanat Láhor, date 1126, regnal 2. ( <i>f</i> )	
SOUTH INDIAN.							
238	1..... 1....	1	47,62			Qutbu-d-dín Fíruz. Doubtful, but see Madras Journal of Literature and Science, for 1888-89, fig. 4, p. 56. Lettered surfaces enclosed within double circle, the inner lined, the outer dotted. ( <i>i</i> )	
						Obv.	Rev.
						قطب الدّيْن	عَزْلَةُ الدّيْن
						وَالدّيْن	فِرُوز
UNDETERMINED.							
239	1..... 1....	1	104,80			Unknown. Circular areas with in- scribed margins. Each area contains the exceedingly crude figure of an animal, which cannot be identified. The marginal legends are almost entirely worn off and quite illegible. ( <i>i</i> )	
240	36..... 36....	36	39,09 23,29 13,66 12,09 11,59 7,70 7,52			Unknown. Mere copper-drops of varying sizes and weights. Mr. Rodgers observes: “No king's name on them. Some are very small, weighing only 4 grains of copper. They were all made of drops of copper which were stamped on both sides by dies bearing Kufic inscriptions. The edges are still con-	

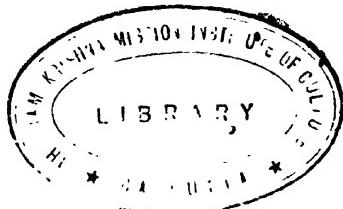
Serial number.	Number of Coins.	METAL.				Weight in grains.	Description.
		Gold.	Silver.	Copper.	Mixed.		
							UNDETERMINED.— <i>Contd.</i> vex. Some weigh over 50 grains. They all agree in not being prepared for the die by cutting or hammering. No definite description has yet been deciphered. Some of them have <i>Jas</i> ('all) on one side; some have a geometric device. There is not sufficient inscription on any coin to enable me to assign them to any king." The weights on the margin are those of seven of the best selected specimens.

N. B. Of the following Numbers there are a number of spare specimens, all being much inferior to those selected for the Indian Museum and noticed in the Catalogue.

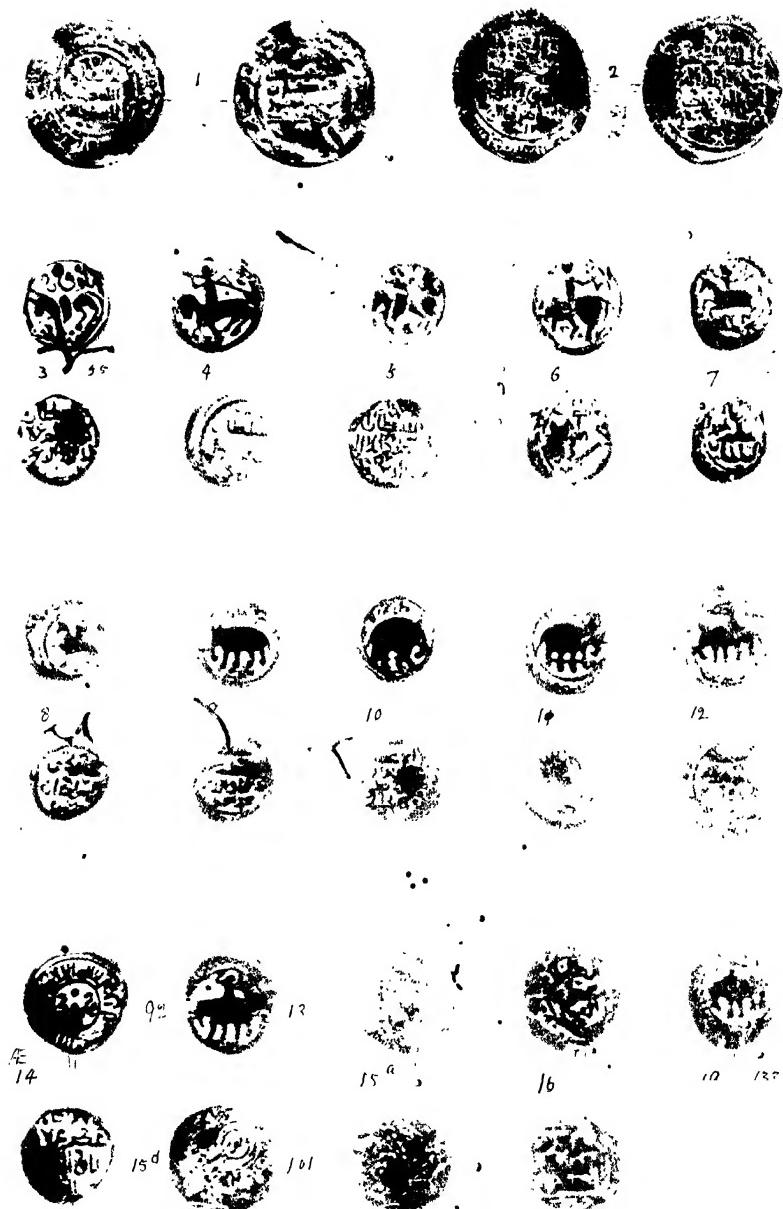
- Nos. 51—54, 224 specimens.
- Nos. 60—70. 48 do.
- No. 75, 11 do.
- Nos. 76—83, 10? do.
- Nos. 84—86, 47 do.
- No. 146 , 148 do.
- No. 240 , 210 do.

## POSTSCRIPT.

The foregoing pages had already passed through the press, when I received from Professor W. Tiesenhausen of Petersburg a copy of his paper on the Oriental Coins of Mr. Linévitch, published in the Transactions of the Oriental Section of the Russian Archaeological Society, Vol. IV, pp. 289—320. Among the coins described in this paper, I find several which appear to be identical with some in the Museum Collection. Thus Prof. Tiesenhausen's No. 6 shown in his Pl. I, figs. 2, 3 is the same as Ind. Mus. Cat. No. 77. The mint is read by the Professor as چونواز. His No. 7 seems to be the same as Ind. Mus. Cat. No. 51, but in the woodcut, accompanying No. 7, the horse is shown without a saddle. His No. 8 (with a woodcut) is the same or nearly the same as Ind. Mus. Cat. No. 101. Others are: No. 1 = Ind. Mus. Cat. No. 149; No. 3 = Ind. Mus. Cat. No. 95 or No. 105. Prof. Tiesenhausen's No. 29, which is dated 798 A. H. in Tímúr's reign, very much resembles Ind. Mus. Cat. No. 230; and the latter, therefore, is probably to be attributed to Tímúr. So are, in all probability, Ind. Mus. Cat. Nos. 224, 225, 226, which in design have much resemblance with No. 230. In fact, the date of No. 226 is probably to be read 788 in Tímúr's reign. No. 229 of the Ind. Mus. Cat., to judge from its date 919 A. H., may be a coin of Ismá'il I, the first king of the Ṣafawí dynasty of Persia (905-932 A. H.).







*Central Asiatic Coins in the Indian Museum.*

COLLOTYPE.—RIBBLETT & BROS.



